

THE

CHINESE RECORDER

AND

Missionary Journal.

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Chinese Recorder

AND

MISSIONARY JOURNAL.

VOL. V.

JANUARY-FEBRUARY, 1874.

No. 1.

INTRODUCTORY.

MORE than seven years ago, the *Missionary Recorder* was set on foot by the Rev. L. N. Wheeler at Foochow. The serial was ably conducted and well sustained, meeting as it did a necessity, which the opening number declared to have "been long and widely felt." At the end of the first year, however, the enterprising editor was constrained by circumstances to relinquish the undertaking, and having failed for the time to procure a successor in the office, the closing number was issued in December, 1867. The general support which this Magazine received from the Missionary body, shewed that the undertaking was neither premature nor fruitless; and the numerous literary contributions from all quarters, some of them of much value, rendered it a very acceptable addition to our rather scanty local periodical reading. When it ceased to appear, a murmur of discontent passed from mouth to mouth; and after the lapse of a few months, the Rev. S. L. Baldwin of Foochow, a member of the same mission as the former editor, was induced to recommence the Magazine, under the new title of *The Chinese Recorder and Missionary Journal*. The first number of this was issued in May, 1868, and the publication was continued under the same management till January, 1870. The editor, who up to that time had conducted it so much to the satisfaction of its supporters, being then about to depart to his native land, was succeeded by the Rev. Justus Doolittle. This gentleman continued the work without interruption till May, 1872, thus completing, with the *Missionary Recorder* five annual volumes in all; but he then felt it expedient, as he was leaving Foochow, to give up the publication of the *Chinese Recorder*.

After a lapse of nearly two years, during which there has been a very general expression of regret at its discontinuance, it has been resolved to take up the thread that was then dropped. In so doing,

the present editor is conscious of no special aptitude for the office, and merely accedes to wishes expressed in so many quarters, as to induce the belief, that much of the care and onus of editorship will be removed by the readiness of contributors to its pages,—wishes indeed, in many cases accompanied by promises of literary aid, which if fulfilled,—as doubtless they will be,—will go far towards rendering the future of the Journal to a great extent a worthy continuator of the past.

With these hopes and promises then, we venture to appear before the public, as the recognized advocate of the Missionary cause; and if, by our feeble efforts, we can in any way strengthen the hands of the brethren who are engaged in the great work of evangelizing the heathen, our point will have been gained. The mutual interchange of views on all that pertains to the work, cannot fail to be profitable. We are encouraged and stimulated by the simple statement of what God is doing in some places; and if in other parts the aspect is less encouraging, it is surely for the advantage of the cause, that want of success should also be duly reported. How else can we sympathize with one another? As members of the same body, not only should we rejoice with those that do rejoice, but it is our privilege also to weep with those that weep. Many items of great interest are comparatively lost for want of a channel of intercommunication; and such a channel we now propose to open anew. In doing so, we may well appropriate the words of our first predecessor,—“As we can give but brief and superficial attention to the paper each month, its fate must necessarily be determined by correspondents.”

Let it not be supposed, however, that we restrict our journal to a narrow range of subjects. As regards theological questions, we hope to maintain the same enlarged and liberal views as our predecessors; thus claiming the support of the advocates of every shade of Christian teaching, and shewing a readiness to give each side a fair hearing.

We invite communications on information of all kinds connected with China and the surrounding nations; and shall gladly follow the plan hitherto adopted, of opening our pages to any contributions, the tendency of which may be, to make us better acquainted with the people, the country, or the history of the nation with which we have to do.

One slight innovation we have decided on, having come to the conclusion to publish only once in two months; thus making six numbers in a year, instead of twelve as formerly. The paucity of numbers however will be compensated by the additional amount of matter in each; and we shall thus evade the necessity of mutilating to such an extent, the contributions with which we may be favoured.

FOR AND AGAINST MONGOLIAN BUDDHISM.

THIS paper does not pretend to be a systematic account of Buddhism. Of its rise, progress, books, and especially of its deeper learning and recondite theories, I have at present nothing to say. On these subjects numerous and learned treatises have been written, with which most people are more or less familiar. What I propose here to do, is to consider the superficial aspects of Buddhism,—the practical part of it; not Buddhism in the abstract, but in the concrete, as embodied in the life and habits of the Mongols at the present day. I think it the more necessary to begin with this explanation, because it is just possible, that in some points the Mongols may have departed from the pure theory of their faith; and thus in narrating their customs and beliefs I might seem to the learned, to be ignorant of the principles of the Buddhist religion, and guilty of incorrect observation of its practices. My aim is to speak and testify of what I have seen and heard, and to try to arrive at a correct estimate of the value of this religion to the Mongols, by dwelling, as impartially as I can,—first, on its good points; and secondly, on its evil points.

I.—ITS POWER.—This is one of the first things one notices in coming into contact with the Mongols,—the completeness of the sway exercised over them by their religion. Meet a Mongol on the road, and the probability is, that he is saying his prayers and counting his beads, as he rides along. Ask him where he is going and on what errand, as the custom is, and likely he will tell you he is going to some shrine to worship. Follow him to the temple, and there you will find him one of a company with dust-marked forehead, moving lips, and the never-absent beads, going the rounds of the sacred place, prostrating himself at every shrine, bowing before every idol, and striking pious attitudes at every new object of reverence that meets his eye. Go to the quarters where Mongols congregate in towns, and you will find that quite a number of the shops and a large part of the trade there, are dependent upon images, pictures, and other articles used in worship. Go to Mongolia itself, and probably one of the first great sights that meets your eye, will be a temple of imposing grandeur, resplendent from afar in colours and gold. Approach tents, and the prominent object is a flag-staff with prayer-flags fluttering at the top. Enter a tent, and there right opposite you as you put your head in at the door, is the family altar with its gods, its hangings, its offerings, and its brass cups. Let them make tea for you, and before you are asked to drink it, a portion is thrown out by the hole in the roof of the tent, by way of offering. Have them make dinner for you, and you will see a portion of it offered to the god of the fire, and after that perhaps you may be asked to eat. Wait till evening, and you will see the little butter lamp lighted, and set upon the altar as a pure offering. When bed-time comes, you will notice as they disrobe, that each and all wear at their breasts charms sewn up in cloth, or pictures of gods in metal cases with glass fronts. In the act of disrobing, prayers are said most industriously, and not till all are stretched on their felts does the sound of devotion cease. Among the first things in the morning you will hear them at their prayers again, and when your host comes out with you to set you on your way, he will most likely give you as your landmark some cairn sacred for the threefold reason that its every stone was gathered and laid with prayer, that prayer-flags flutter over the sacred pile, and that it is the supposed residence of the deity that presides over the neighbourhood.

As you come to know more of the language and the people, you will find that the Mongol's Buddhism does not leave him even here; but that these outward points, where his religion comes upon him tangibly, are only the types of the points of spiritual contact. His religion marks out for him certain seemingly indifferent actions as good or bad, meritorious and sinful; he has days on which he will not give, and days on which he will not take, days on which he may bargain but may not sell, places to be avoided and places to be frequented, times to perform certain works, and times to refrain from works. There is scarcely one single step in life, however insignificant, which he can take without first consulting his religion through his priest; and the result of the consultation is probably an answer which will cause him great trouble and annoyance. But he submits to it. Not only does his religion insist on moulding his soul and colouring his whole spiritual existence, but it seems also to determine for him the colour and cut of his coat. Perhaps no other religion on the face of the earth holds its votaries clutched in such a paralyzing grip, and it would be difficult to find another instance, in which any religion has grasped a country so universally and completely as Buddhism has Mongolia. The Mongols themselves say that some of them have more piety some have less, but that throughout the length and breadth of the country there is not a single infidel. I partly believe it, and it is this universality of dominion, which enables the religion to build such rich and costly temples, in such a poor and thinly-peopled country. Perhaps, however, some may think that the fellness of the grasp with which it holds its votaries, body and soul, should not be counted among the things to be said in favour of Buddhism. Let that be as it may, there can be no doubt about the next good point to be spoken of.

THE NOBLE IDEAS IT HAS GIVEN THE MONGOLS.—The Mongols themselves are in the habit of saying, that before Buddhism came to them, they were in ignorance and darkness, given up to deeds of superstition and cruelty, and addicted to such practices as putting their mother to death when she reached the age of fifty. Now, they say, see what we are and how we act;—all this has been brought about by the sacred books.

The most prominent doctrine in their religion is *The Immortality of the Soul*. This their mind grasps firmly and clearly. I never yet met a man who for a moment doubted it, or hesitated in the least when asked to tell what he knew about it. They scorn the thought that the soul began its life with the body, and scorn the idea that its life should end with the death of the body. For countless thousands of ages, the soul has been living on, sometimes taking one birth, sometimes another; for countless thousands of ages it shall live on, taking higher or lower births according to its merit or sin; but still the same individual soul, the same unchanged spiritual being. There never was a time when the soul was not alive, and there never shall be a time when it shall not be alive. And this is not a doctrine that is held simply as an article in their creed, and referred to by the learned only in their discussions; it is an ever-present feeling with young and old, learned and illiterate, with man, woman and child. The body is merely the case or shell in which the soul lives; it is not the man any more than the house is the inhabitant; and nowhere is their faith in the soul's distinctness and independence more apparent, than in the manner in which they take the dead body which has been vacated by the soul, and cast it out on the waste, to feed the wolves and the birds.

Moreover, they acknowledge souls not in men merely, but also in every

living thing. The beast, the bird, the insect, the reptile, are animated by souls as everlasting, and as capable of great things as their own. The bodies of these beings are in fact only soul-cases; and at a former period their own souls, as they suppose, may have taken such births, and may take such births again. Mongolia is thinly peopled, and Mongols have much solitary travelling and herding, but they are not alone as we should be. Everywhere around them, in the flocks they herd, and in the beasts they ride, they recognize spiritual existences; and from long habit, come at last to have almost as vivid a realization of the unseen and spiritual, as of the seen and temporal.

Another of the noble ideas taught by the Mongol's religion, is *The Decalogue*; not that of Moses, but a list of ten black sins, divided into three classes, according as they are committed by—(a.) the Body, (b.) the Tongue, or (c.) the Mind. Those of the body are three in number, viz:—killing; uncleanness; theft. Those of the tongue are four in number, viz:—the false word; the harsh word; the slanderous word; the idle word. Those of the mind are three in number, viz:—covetousness; malevolence; heresy. Killing refers not only to the taking of human life, but also to the taking of the life of any animal, even to the insect or reptile. When we find the Mongols reckoning "the idle word,"—that is the useless word,—the word which is spoken with no purpose of conveying information or instruction,—among their black sins, we cannot but compare it with the Scripture which says, that "every idle word that men shall speak, they shall give account thereof in the day of judgment."*

But the list is not yet complete. In addition to the ten black sins there are five *Zabsor ogwei* † sins. *Zabsor* is a split, crack, little opening, an interval of space or time. The black sins are bad enough, and are to be followed by terrible punishments in purgatory, which however may alternate with periods of comparative comfort. The *Intervalless* sins are worse, and to be followed by a hell of intense suffering, and that without cessation.

The five intervalless sins are:—patricide; matricide; killing a Doctor of Divinity; bleeding Buddha; sowing hatred among priests. By a Doctor of Divinity is meant, a lama of exalted learning, and who is under more and stricter vows than the common priests. Drawing blood from the body of Buddha, is a figurative expression, pretty much after the manner of *Hebrews* vi: 6; which speaks of backsliders "crucifying the Son of God afresh, and putting Him to an open shame." The great guilt here attached to those who cause strife among the disciples, agrees well with the severe things said by Paul against those who caused divisions in the ancient Church at Rome.‡

Another of the noble ideas of Buddhism, is the doctrine of *Rewards and Punishments*. No religion could promise more in the way of rewards, and scarcely any religion could threaten more in the way of punishments. The Mongol believes that his future state depends on his actions in this life. At death his good and bad actions are balanced against each other. If the good are more, he rises in the scale of existence, if the bad are more, he sinks. Hence it is, that his religion has such a practical effect on him. He goes on long, difficult, painful, and expensive pilgrimages, because he is taught that this is meritorious. He makes costly offerings to temples and to the lama class, because he believes this has its reward. He feeds the hungry, he clothes the

* Matthew xii: 36.

† *ᠵᠠᠪᠰᠣᠷ ᠣᠭᠡᠢ*

‡ See Romans, xvi: 17.

naked, gives tea to the thirsty, and relieves the oppressed; because these things have their reward, and go into the scale that decides his fate. He endeavours to eschew evil and follow righteousness, because these things have their reward. Evil in all its forms he tries to avoid, because he believes that every sin will weigh against him, and drag him down in the scale of being. As surely as plants grow according to their kind, from their seeds, so surely shall joy grow from good, and pain from evil. Making merit occupies a large part of a Mongol's thought; and all animated existence that comes within his reach, is the better treated because his religion teaches him, that kindness shown to the meanest creature, receives the same reward as if the recipient had been the most exalted in the universe.

Thus it comes that his religion teaches the Mongol the noble lesson of *Humanity*. Perhaps nowhere will you find less cruelty than in Mongolia. Not only do their cattle and flocks receive expressions of sympathy in suffering, and such alleviation of pain as their owner knows how to give, but even the meanest creatures, insects, and reptiles included, are treated with consideration. One of the best proofs of the habitual kindness of the Mongol, is the tameness of the birds on the plateau. Crows perch themselves on the top of loaded camels, and deliberately steal Chinamen's rucks and Mongols' mutton, before the very eyes of the vociferating owners; hawks swoop down in the market place at Urga and snatch eatables from the hands of the unwary, who simply accuse the thief of patricide and pass on; and swallows, year after year, build their nests and rear their young inside the very tents of the Mongols. A Mongolian's pity seems to flow out freely towards the suffering of all creatures, even the meanest and most vexatious. My bald-headed camel-driver was nearly driven to distraction one evening, by a cloud of mosquitoes which kept hovering over and alighting on his shining pate. During the night there came a touch of frost, and when we rose in the morning not an insect was on the wing. Looking at them as they clung benumbed to the sides of the tent, he remarked,—“The mosquitoes are frozen;” and then added in a tone of sincere sympathy, the Mongol phrase expressive of pity “*Hoarhe Hoarhe*.” There was no sarcasm or hypocrisy about it; he expressed the pity he really felt for the animals, and in doing so, his conduct was not singular in the least. He only felt and spoke as his countrymen habitually feel and speak. I remember once when I came out of Mongolia, being myself quite shocked at the wanton cruelty of a foreigner, who deliberately put to death a house-fly which was guilty of nothing more than having alighted on his face. A Mongol would never have thought of such a thing, he would have rested content with frightening the insect away. Such is the humane tendency of his creed, and I am not sure but that in this respect, we might take a leaf out of his book.

Another of the things to be said in favour of Mongol Buddhism is, that it gives a good idea of *Heaven and Hell*. The popular idea of heaven is, that it is a place where hunger and thirst are felt no more, where there is no more sickness or weariness, no more suffering or pain, no scorching heat, no biting cold; a place where the holy in perfect bliss rejoice in the shade of trees green with perpetual spring, and pluck fruits mellow with perpetual autumn; a place where old friends meet and pass their existence for ever, within sound of ceaseless prayers, which are said for the benefit of all animated beings. The tortures of hell, or purgatory, whichever you may prefer to call it, are described with a minuteness and detail too horrible for us to dwell on; but there is one thing

worth remarking, that is the fitness of the punishment to the sin. Just take one example. A man has lived and died a glutton. The consequence is, that he is punished by hunger. He is born with perhaps a body as large as a mountain, and a stomach capacious as a cavern; food is within his reach and he is hungry as all the wolves in Siberia; he would eat, but his mouth is as small as a needle's eye, and his throat is as narrow as a hair. Gluttony was his sin, and hunger is his punishment. It is the same all through; a man's punishment springs directly from his sin, and in this the Mongol somewhat resembles the Christian doctrine, that sin is its own punishment.*

Another of the good things of Mongol Buddhism is *The power it ascribes to Prayer*. On one occasion a lama came to my tent, and asked me to divine for him. I said I could not divine, and asked him what the matter was. He said that the other day his temple had been robbed, and he wanted me to discover in what direction the thief had gone. Next morning I pitched my tent at the temple, when hearing the sound of long-continued services, I asked what it meant, and was told that they were holding services, in the hope that their god would have the thief apprehended. That very day the thief was brought in, and still the sound of service went on. Asking again I was told, that they were now holding Thanksgiving service; and during the days of my stay there, I had frequent opportunities of observing, that the people generally attributed the apprehension of the thief, more to the efficacy of their prayers than to the fleetness of their riders. I do not think even a Christian community could show a better instance of the union of praying and working; for these temple men not only sent out horsemen in every direction, but kept up temple services from morning to night every day till the thief was caught. Every Mongol believes most devoutly in the value of prayer. Many of his prayers are mere charms perhaps, or simple repetitions; but no concurrence of circumstances can arise in which he does not believe it advantageous to say them. As to the decision of the nature of his future state, he believes not only that he must pray, but also that he must work. Many instances of works could be quoted. I heard of a man who kept silver beside him bound up in little parcels of three mace, and gave one of these packets to every lama, good, bad and indifferent, who came and asked for it. I have seen miles of stony road cleared and smoothed, and the stones piled up in pyramids by the pious hands of one man; and lately in Peking here, a Mongol threw himself from his camel, and offered a foreigner who was selling Bibles, the sum of two large cash to encourage him in his good work.

III.—ITS POWER OF ADAPTATION TO THE CAPACITY OF ITS VOTARIES.—This is another good point about Mongol Buddhism. For the mightier intellects, it affords doctrines and speculations whose depth and magnitude infinitely surpass the grasp of the greatest minds. For the understanding of the weak, it veils its glory, comprehends itself in the smallest possible compass, and gives the ignorant six syllables† to pronounce, as the sum and substance of all. If a man's spirit is of a wandering nature, or disinclined to devotion, it puts into his hand a wheel filled with prayers, and tells him to turn that, and it will count as if he had repeated the whole of the printed formulæ contained in it; and if even this is too much for him, he can depute the duty to the flutter of a flag or the crank of a wind mill. Perhaps these are things that tell against Buddhism

* See Romans vi: 7.

† Om ma-ni pa dñi hum.

rather than for it. Be it so, let them be perversions; it must be admitted at least that the aim is good, however deplorable the result may be.

IV.—THE MANNER IN WHICH MOTIVES ARE RECOGNIZED.—One night a hungry dog entered my tent, and stole nearly my whole stock of mutton. A day or two afterwards, in talking of the event to a lama I asked him, in joke, if he would consider that I had any merit in thus feeding the starved animal. "No," said he keenly, "you did not mean to do it, and you were sorry for it when it was done. If you had voluntarily taken the mutton and fed the dog, your act would have been meritorious; but as you did not mean to do it, you get no merit by the event." And so throughout all their actions. The attitude of the mind decides the nature of the act. He that offers a cup of cold water, only, in a proper spirit, has presented a gift quite as acceptable as the most magnificent of donations. The theory of the religion, and even the popular notion of it, lays stress on the attitude of the spirit in prayer also; but the practice so notoriously disregards the spirit and exalts the letter, that on this point it is impossible to say a friendly word.

V.—BUDDHISM HAS SUBDUED MONGOLIA.—It is scarcely possible to believe that the present Mongols are the descendants of those who rode behind Genghis Khan in his wild career of bloodshed and slaughter. Their bravery seems completely gone. Not long since a perfect stampede was created in central Mongolia, by the report that robbers had been seen travelling together in a body. Everybody fled; flocks and herds were driven off, heavy goods abandoned, and a large district left without inhabitant. The panic overtook a caravan in which were some travellers in camel carts. The camel carts were left in the desert, and the whole company fled to the hill country. For some weeks the Russian post was interrupted, and things looked serious. It was afterwards discovered that it was all a mistake. The supposed robbers were a few people going to Urga to pray; so few that even had they been robbers of the bravest, a tithe of the men who fled might have driven them off; and the whole flight might have been prevented, had there been found one man with bravery enough to reconnoitre the supposed enemy. It is customary yet to speak of the brave Mongols, but my impression of them is, that they are the veriest cowards. They have no doubt lost their bravery from their religion teaching them to abhor blood and slaughter. In addition to this, more than the half of the male population are lamas, who of course from their vows could never be warriors; and in this way their religion, by disqualifying the one half of the men from fighting, and disabling the other half, has rendered the Mongols almost as harmless as the flocks they feed. Compare their present harmlessness, with the devastation they made and the terror they spread in the old times, and then may be understood to what an extent their religion has subdued them.

VI.—MANY OF THE TEACHINGS OF BUDDHISM RESEMBLE THOSE OF OUR OWN CHRISTIANITY.—I cannot here dwell upon these points of resemblance in detail. To enumerate them all would take up too much time and space. It will suffice to speak of a few. The flood. The teaching of this narrative,—the destruction of the wicked, and the escape of men and animals for the sake of one righteous man,—agrees quite with Mongol doctrine. Abraham, a man the result of whose faith and piety is felt to the latest ages; Joseph and David, men whose faith carried them through the mightiest adversities, up to the highest rank and honour; these three the Mongols hail almost as heroes of their own religion, while the story of Elijah multiplying the widow's oil (I. Kings xvii), they say is exactly

like their own legends. The parable of the prodigal,—sin followed by suffering, and repentance by forgiveness,—and of the pharisee and publican, they also welcome as orthodox; but that which delights their hearts most of all, is the picture of the good Samaritan beside his kneeling camel, pouring medicine on the wounds of the sufferer. When they see how he has bound up the wounded parts, and hear how he conveyed the wounded man to the inn, paid his reckoning, and gave him something to go on with, their enthusiasm rises, because they recognise in the Samaritan the ideal of their own religion,—self-denying help to the distressed. Though the listeners are frequently lamas, they never fail to express their hearty disapprobation of the red-coated priest who passed by on the other side. “The religions are one. The dress is different. The meaning is the same. Exactly alike.” These and similar phrases are constantly on the lips of Mongols who listen to such parts of our Bible as are mentioned above. These phrases are often uttered unthinkingly, and sometimes by men who wish to draw the conversation to a close, that they may ask what your coat is made of, or if you have a telescope; but such expressions are not always the result of indifference. Even the Christian student of their literature is often struck with points of resemblance, and finds cause to be glad that Mongol Buddhism has such noble teachings.

The great points of contrast are—the theory of ONE life of probation, the resurrection of the body, salvation by faith on Christ (as opposed to their doctrine of escape by works), creation by a pre-existent Creator, and government of the world by the same all-powerful Creator. On these points, the two,—Christianity and Buddhism,—are diametrically opposed; but with the exception of these and a few others, the teachings of the two religions bear a striking resemblance.

This then is what is to be said in favour of Buddhism as now existent in Mongolia. It is a religion of mighty power, of noble teachings, adapting its precepts and exactions to the meanest capacities and the most comprehensive intellects; searching behind the actions of men, and trying their motives; quenching the thirst for blood in fierce tribes, and moderating them into kindness and hospitality; a religion some of whose teachings rise nearly to the level of inspiration itself; a religion which has perhaps more redeeming qualities than any other false system of worship which the world has yet seen.

Having thus spoken as far as I could justly and impartially, in favour of the religion, it is only fair that its *faults and defects* should now be discussed.

I.—IT HINDERS THE MATERIAL PROSPERITY OF THE COUNTRY.—(a) By the number of the lamas.—Lamas swarm in Mongolia. Young and old, rich and poor, outwardly devout and openly wicked, you meet them wherever you meet human beings at all. Diligent and lazy, intelligent and stupid, men of prayer and men of trade, they are continually coming across your path. From personal observation I am inclined to think, that sixty per cent of the male population of the country is quite a moderate estimate. The ambition of these men is to live by their religion. Most of them try, many succeed, and thus the energy of the country is clogged and crushed, by the incubus of just as many men as can manage to find standing room on the superstition and piety of the people. As for the lamas who cannot get a footing to support themselves on the religious needs of the people, they have to betake themselves to trade, work, herding cattle, or performing the most menial offices. Even by them the country is little benefitted, because having no families to support, they have no great stimulus to exert themselves

much in any line; and as a matter of fact do just as little as they can;—nothing more than hunger and cold compels them. As a rule they are destitute of energy and enterprise, lazy and unsettled, apt to throw up their situations on the slightest provocation; knowing that when the worst comes they can beg, which for a lama in Mongolia is a pleasant business. There are some lamas, who are lamas only in name. They are the heads of families (rumour even whispers that they have wives and children), they possess flocks and herds, and are rich in cattle, to the care of which they devote themselves. These do well enough. The material prosperity of the country does not suffer much from them. But they are few. The majority of these secular lamas do just as little as possible, and hinder the material prosperity of the country by not advancing it. They have no motive to exert themselves, they do not exert themselves, and they and those who live by the revenues of sacred offices; that is, as said above, more than half the male population, are in a commercial and industrial point of view lost to their country.

(b.) Buddhism hinders the material prosperity of the country *by its arrogant self-sufficiency*.—Said a lama to me once:—"You foreigners are very clever in your way. Your telegraphs, steam-boats, railways, postal system, newspapers, manufactures, trade and medical and scientific knowledge, are very well in their way; but you lack one thing,—the knowledge of our religion and sacred books. Notwithstanding all you know, your mind is but like the mouth of this flour bag, bound up and drawn together, and so contracted, that nothing can enter. Read our books and then,"—shaking out the untied mouth of the flour bag—"your minds will become enlarged in breadth and grasp, and ~~you~~ will have intellectual capacity enough to take in all the wonders of heaven and earth. You send letters and telegrams, and run to and fro to know things distant. The student of our books sits in his tent, and by the power of his attainments in learning, knows all things in all parts of the universe." This kind of assumption, which is perhaps more generally felt than expressed, has something to do with the repression of the spirit which prompts men to visit unknown countries, establish new lines of commerce, seek out unexplored knowledge, and generally improve the mental and material prosperity of a people. They have everything already; what more do they want. Let the English make, and the Russians and Chinese sell, their every article of dress and household furniture. These benighted peoples, whose only thought is wealth and pleasure, who in fact live like the beasts; let them busy themselves, with these earthly trifles. A Mongol knows something better. He should occupy himself with his religion. This is the kind of feeling with which they regard us outsiders. To insinuate that their religion lacked anything that was really worth a man's while to search after, would be heresy. On the same level of authority with which it speaks of the soul, sin and merit, reward and punishment, their Buddhism also settles distinctly and definitely, all points of medicine, geography, and astronomy. If any man wants to study any one of these subjects,—to the sacred books,—what should he want outside of them? If a man has money to spend let him spend it in acquiring merit; and not seek to increase it by trade, like a worldly-minded Chinaman. If a man has time, money, and inclination to travel, let him go the round of the Buddhist sacred places and temples, and not ramble aimlessly over the world, like a demented Englishman. In this way, their religion always tacitly at least, and often outspokenly, frowns upon any attempt at adding to knowledge, or advancing in

any way from their present state. If a man prepares to venture on new fields of study or enterprise, he will find himself beaten back, or at least formidably opposed, by the united power of the piety, learning, and superstition of his country. The consequence is just what might have been expected. The Mongols can do nothing. They are dependent on others for everything. Clothes, boots, pots, kettles, cups, hats, grain, and in short every necessary of life, milk and flesh excepted, they are compelled to buy from Chinamen, who not only lie in wait for them in towns, but traverse all parts of the country, fleecing the Mongols right and left, dealing out goods short in measure and light in weight, exacting in return either skins at a ruinous discount, or silver weighed in an extortionate balance. The Mongols know this, but are helpless. They can hardly prepare a skin for wearing, as part of a garment; but in most cases sell them at a loss to Chinamen who prepare them; then buy them back, losing again on the bargain. Said a lama to me once:—"We Mongols can do only one thing, that is make felt." Things seem to be getting worse and worse, for now many of them do not do this even; but sit in their tents and say their prayers, or drive their praying-wheels; while thrifty Chinamen shear the sheep, make the felt, and take care to pocket a snug profit on the transaction. It might be supposed, that Mongols would know at least how to fatten cattle; perhaps they do, but one thing is certain, that the fat carcasses displayed in butchers' shops in North China, though originally Mongol sheep, were not fattened by Mongolians. Chinamen go up to Mongolia in spring, buy up likely animals, lead them till autumn in green pastures, tend them well night and day, and after that, the original Mongol would not know his own sheep. Even in the very thing which is a Mongol's born profession, he is outdone by the superior intelligence and enterprise of the Chinamen. Ask a Mongol why this comes about, and he will tell you it is because his countrymen are deficient in ability. Examine and investigate the cause of this lack of ability, and you will find that much, if not all the blame, is to be laid at the door of his religion; which systematically and persistently frowns upon and opposes every attempt at increasing knowledge and enterprise, without which, increase of prosperity is an impossibility.

II.—MONGOL BUDDHISM HINDERS LEARNING.—About three-fourths of the Mongol children go to school, but not more than about one-tenth of them ever learn to read. Those who can write decently are fewer still. The reason of this is, that their Buddhism insists on them learning Tibetan; that is learning the pronunciation of the words, so that they may be able to read, that is pronounce, the words of the sacred books. Arrived at this state of perfection they think they know enough and rest content. Priests, lamas, seldom can read a word of their own language. Most of the few laymen who can read Mongolian, have studied it in the hope of government employment. A few lamas do read, say three or four per cent. Of the laymen, more can read, say thirteen or fourteen per cent. This is a lamentable state of matters. It is much worse than if only the same percentage of Chinamen could read; for while the Chinese character is difficult, the Mongolian having an alphabet like our own, is very easy, and it is much easier to learn to read Mongolian than English, because the words are spelt much nearer their pronunciation than in our own language. That so few people can read is therefore a heavy charge against Buddhism; because the whole effect of its influence is to deter men from learning.

III.—THE OPPRESSION OF THE LAMAS.—This is the third charge I have

to make against Mongolian Buddhism. The lamas oppress the people by their exactions. Suppose a man gets sick. He sends for a doctor. He is a lama. He must have his fee. Be the patient rich or be he poor, the money or the sheep, or the ox, or the horse must be forthcoming, else the medicine is not forthcoming. The only oppression about this is in the case of the poor, from whom medical help is withheld, if they cannot make some return. But this is not all. Work without prayer is of no avail. The patient has medicine, he must also have lama services, or perhaps temple services even. What then? Does the temple,—do the lamas exact fees for praying? No, they don't *exact* them; but they *expect* them, and the people are trained to believe, that they need expect no good from their prayers, except they make handsome donations to the lamas, or the temples employed. If he is rich, he spends sheep, camels, horses, oxen, money. If he is poor, he must still find something. If he gets better, all right, the lamas have the gifts and the credit of the recovery. If he dies, so much the worse for him, and so much the better for the lamas. They merely say,—“Oh his true time to die had come, and when that comes there is no escape.” But they are not yet finished. Prayers must be said and services held for the benefit of the departed soul. More gifts must be made, more money must be spent. When sickness and death enter a Mongol's tent, they come not alone; they often come with poverty and ruin in their train. I know a man who was once rich in cattle and herds. He had flocks of sheep, herds of cattle, droves of horses, and strings of camels. Now he has not a sheep to bleat at his door. It is the old story, too common in Mongolia. Sickness came, then death; first of one child, then of another; till of a large family, only one son and one daughter remain. The stricken parents spared no expense on doctors and prayers to save their children; then after death took their sons and daughters, lavished out their means on prayers and services on behalf of the departed souls. Now they are old, poor, head-and-ears in debt, and he who once was famous, and rich, and regarded the countenance of no man, is fain to eke out his unhappy existence on the proceeds of begging, borrowing, teaching, and a government office worth twelve taels a year. No language is too strong to use in the condemnation of these merciless robbers, who “devour widows' houses, and for a pretence make long prayers”; and no terms are too severe for the reprobation of a system, which fattens and gorges itself, by torturing the feelings of natural affection, when laid bare and bleeding from sorrow and bereavement.

IV.—THE DECEIT PRACTISED BY THE LAMAS.—Many lamas are, I doubt not, quite sincere. They are not so much deceivers as deceived. But the whole system is founded on deception, and the wires are pulled by lamas fully conscious of the frauds. Take three instances.

(a.) At Woo-t'ai, there is an image in a little temple over the gateway of a village. From this idol, we were told quite seriously, light streams far and near on certain days of the month. This of course raises the fame of the temple, and brings revenue; and most lamas perhaps believe it, but those who carry on the deception know all about it. This is merely one case of a class, and it is on devices like this that the lamas rely, to keep up the reputation of themselves and their temples.

(b.) When famous lamas die and their bodies are burnt, little white pills are reported as found among the ashes, and sold for large sums to the devout, as being the concentrated virtue of the man, and possessing the power of insuring

a happy future for him who swallows one near death. This is quite common. I heard of one man who improved on this, by giving out that these pills were in the habit of coming out through the skin of various parts of the body. These pills met with a ready sale, and then the man himself reaped the reward of his virtue, and did not allow all the profit of it to go to his heir.

(c.) The living Buddha system.—Living Buddhas, *Gegens*, as they are called, abound in Mongolia. Peking boasts two inside the walls, and another outside, at the Yellow Temple. The current belief is, that these men when they die, take another birth, remember their former state, and prove their identity, by using phrases characteristic of the former Buddha, selecting things that belonged to him from among a heap of things that were not his, describing the temple, lamas, &c. Great parade is made of the testing of the child. The truth of the matter is, that the head lamas arrange everything, and "coach" up the child; but the common people, perhaps the majority of the lamas even, believe the hoax most implicitly. Those who manage the business are as conscious of the fraud, as they are of their own existence, and it is even whispered that the *Gegen* is not only their dupe, but their victim, ruled with a rod of iron, honoured and made much of as long as he is yielding to the board of lamas, but quietly poisoned or otherwise murdered, when he begins to be refractory, or discovering his power, tries to exercise his own will. The living Buddhas are the pillars of the present Mongol religious system;—that system then owes its support to deliberate fraud and falsehood, and that on the part of its highest lamas.

V.—THE WHOLE LAMA SYSTEM IS A CURSE.—(a) *To the lamas themselves*; because it makes them terribly wicked. The great sinners in Mongolia are the lamas, the great centres of wickedness are the temples. But do not be too harsh in speaking of the lamas. They are to blame undoubtedly, but the system is responsible for a great part of their sin. It is the system which makes the lamas, and places them in hotbeds of vice. Few lamas have any hand in their assuming the sacred garb. When children of six or ten years of age, their parents or guardians decide that they shall be lamas. The little fellows are pleased enough to put on a red coat, have their heads shaven, carry about the leaf of a Tibetan book between two boards, and be saluted as lama. It is all very fine at first. As mere children they do not know how much the full extent of their vows means. After some years they do know, but then it is too late to turn back. They cannot get free from their vows,—they cannot keep them; so they break them, repeatedly and systematically; their conscience is seared, and now that they are started, they do not stop with merely violating vows they cannot keep; but having cast aside restraint, and acquired a momentum in sin, they go on to the most unthought of wickedness. Thus it comes, that the great lama religious centres are the great centres of sin. The head-quarters of Mongol Buddhism is Urga, where Satan's seat is. The place has the worst repute throughout the whole country. If you go there, you will be warned never to go out after dusk, except you are well armed; and a foreigner who knew something of the place, once remarked that he believed, that the lamas there, lived in the daily practice of all the sins known among men, murder alone excepted. Most of these men, had they not as children become the victims of this cursed system, might have lived useful lives, free from at least the grosser forms of iniquity, which as lamas they drink up like water.

The lama system is a curse,—(b) *To the people generally*. Like priest,

like people. The influence of the wickedness of the lamas is most hurtful. It is well known. The lamas sin not only among themselves, but sow their evil among the people. The people look upon the lamas as sacred, and of course think that they may do what lamas do. Thus the corrupting influence spreads, and the state of Mongolia to-day, as regards uprightness and morality, is such as makes the heart more sick the more one knows of it. I suppose there are good lamas here and there, and I do not forget, that the guilt of sin lies upon the sinner himself, not upon a system; but, nevertheless, the guilt of the tempter is as great as that of the sinner; and *this* guilt must be laid at the door of the system of lamaism, which Mongol Buddhism regards as one of her brightest ornaments.

VI.—MONGOL BUDDHISM HAS NO INTELLIGENT WORSHIP.—This is perhaps putting it a little too strong. I am not sure. Most of the prayers are Tibetan; but there are a few Mongol prayers in use also, which the users seem to understand more or less. Make allowance for this, say one per cent to be very liberal; and then it is safe to say, that Mongol Buddhism has no intelligent worship. The reason the Mongols themselves give for using Tibetan in preference to Mongolian is, that as water when poured from one cup into another, becomes less in quantity and loses its purity, so the prayers suffer in translation from one language to another. So they keep to the Tibetan, and maintain that the merit lies in saying the prayer, not in understanding it. They carry this out to its legitimate results.

I once saw a huge pile of a ten-volume work in a Mongol's tent, and asked what use was made of it. I was told it was read through once a year. As *this* would have been a good task for the owner, who was fonder of whisky than piety, I asked a little more about it, and was told there was no difficulty in the matter. Ten lamas were sent for to the temple, entered a tent prepared for their use, took each man his volume, and the whole ten rattled away simultaneously, till the task was completed. This is no exaggeration. Ask almost any lama the meaning of his prayer, and he will think you a queer fellow, even to ask such a thing. Remember the windmills and the prayer-wheels, and there you have proof that the worship is neither intelligent nor spiritual. It is simply mechanical, whether performed by the mouth, the hand, or the windmill. The worship is simply a hollow form,—nothing more.

There is an improvement on mechanical worship even. In the cupboard under the altar in a Mongol's tent, I once came upon a bundle nicely done up. I was curious to see what was in it; but the very mention of opening it threw the Mongol into a state of excitement; and he hastily explained to me, that it had been put up by a celebrated lama, and that its very existence there was sufficient to bring luck to the tent and merit to the inhabitants.

VII.—THE MONGOL BUDDHISTIC WORSHIP IS DEBASING.—The lamas make much of the attitude of the mind in devotion,—say indeed, that in offerings, and worship, the state of the mind is everything. They also maintain that in bowing before idols, the worship is not directed to the image, but to that which the image represents. This is all very well in theory, but as we are now dealing with the practical aspects of Buddhism, it is impossible to overlook the fact, that the great mass of the people worship the lumps of brass, wood, or mud before which they bow, and lay themselves open to the fierce invective, with which the old prophet ridiculed the ancient idolaters. A devout Mongol has to worship, not only no end of images, but must also pay his devotion to books,

father and mother, and above all his Bakshi or teacher. His teacher he esteems more than father and mother; to the latter he owes his body; to his teacher he owes the enlightenment of his soul. Nay he ranks his teacher as high as Buddha himself. Buddha's revelations are great and good, he says, but except through his teacher he would never have known them; and thus it is that he ranks his teacher on a level with Buddha. Some even speak more boldly, and hold that the teacher does more for them than Buddha, and therefore deserves more honour. In this way it comes about that Buddhism takes a man, sinful, vile, passionate, full of lies and duplicity,—a man whose imperfections and sins you are perfectly acquainted with,—and sets him up as your highest object of reverence. Is this not debasing?

VIII.—BUDDHISTIC GOOD WORKS OFTEN DO MORE HARM THAN GOOD.—To relieve distressed animals is meritorious, say the Buddhist books. Country Mongols sometimes, on going out at the gate of the great lama temple in the city of Peking, find Chinamen sitting with sparrows cooped up in cages. The sparrows are for sale, cheap, a cash or two each. He appeals to the Mongol, and not in vain. It is a chance to make merit cheaply, so the latter buys one or two birds, sets them at liberty, and goes away with the comforting feeling, that he has done a meritorious action. He has let two sparrows free, and by that very act causes other three to be trapped. Indeed it was simply to meet the Mongol demand, that these sparrows were caught; and thus from want of a little reflection, he causes birds to be distressed by the very act of relieving them. This is a small matter, and the thing is so apparent that most of the town Mongols are not to be caught thus. A more serious matter is the giving of alms. Almsgiving is a splendid virtue in itself, blessing him that gives and him that takes, when carried on with discretion. When carried on without discretion, it becomes, as in Mongolia, a blast and a curse to the land and the people. Indiscriminate charity has flooded the country with beggars. Not only do you find sturdy fellows begging round the country, under the shallow pretence of praying for the good of the land, but mounted beggars are quite common. Beggars ride in Mongolia and sometimes ride good horses too. They come and live on the best the tent affords, and not contented with this, expect a gift in money or kind when they leave. No one likes to refuse admittance or withhold the gift, lest the lama should blast them with his curse. The clover in which beggars revel, induces many to adopt the profession, who have not the excuse of helpless poverty; and not only do these fellows ride about on horse-back, but some of them band together in companies, and travel about with camels and a tent. However there is another side to this picture. One of the saddest pictures to be seen anywhere, is in the market-place of Urga; where human beings lie night and day on the stony ground, covered with a few scraps of filthy skins and cast-off felts. Most of them have no fire, and there they lie exposed to the intense frost that prevails five or six months of the year, and to the piercing night winds which blow all the year round. Said a Buriat once to me, as we stood looking at them,—“These are worn-out creatures; the half of them die.” The truth of his words was manifest, when morning after morning, one lair after another was found empty. Such is the end of the Mongol beggar, when he becomes too weak to beg more. The inducement to go there,—to the Urga market-place,—is the fact that people of the place, and pilgrims, with an eye to merit, prepare food by the pailful, and have it distributed to the famishing.

The manner of distribution is unique. One man takes the pail and a ladle; the instant he is seen approaching, men, women and children, producing from the breast of their garments, the ever-present cup, rush at him and he would never reach the helpless creatures at all, did not his companion, a stalwart lama, lay about him with a pole about eight feet long, and keep back the eager crowd. Skirmishes and fights ensue over the spoil, and the whole crowd behave more like a pack of savage dogs than human beings. This is one of the deplorable fruits of that charity without discretion, which has some attractive things about it, but which in reality causes more suffering and misery than it relieves.

IX.—MONGOL BUDDHISM MAKES MEN SIN IN ACTIONS THAT ARE REALLY INDIFFERENT.—To kill sheep for instance as food is right enough in itself. Buddhism says "Thou shalt not kill." But a Mongol must have mutton, so he invents all manner of excuses. If he is within reach of a market, he goes there and buys, persuading himself that he has no hand in the killing of the animal. He pretends not to see, that by purchasing the flesh he makes himself partaker in the sin of killing. The lamentable thing is, that the Buddhist finds himself hampered with so many impossible commands, which he finds he cannot keep, that by a constant practice of juggling with his conscience, he at last comes to have very vague ideas as to what he is responsible for, and what he is not responsible for. When religion has succeeded in blinding a man, so that he cannot tell right from wrong, it has well nigh prepared him for any sin even the most atrocious.

There are however right-minded men in Mongolia, who do not stoop to such juggling at all. They say it is a sin, but mutton they must have; they cannot help it, so they go in for the sin, hoping to wipe out the stain by extra diligence in making merit. I once met such a man, and was the occasion of his being a good deal grieved. He was a lama, and sold me a sheep; engaging as part of his bargain, to find me a layman to kill it. The sun set and no layman turned up. If the animal had only been killed, there were plenty of lamas about who would have been only too glad to assist in skinning it and cutting it up; but no one would strike the blow. He had to take his sheep away again, and in addition to being sorry at the loss of the money, he seemed much exercised in his mind, because he by selling the animal for slaughter, felt himself guilty of killing it; and as the transaction had fallen through, foresaw that he would have to sell it to some one else, and thus be twice guilty of killing the same sheep! It is impossible not to have sympathy with such straightforward men, in the superfluous dilemmas in which they are placed, by the unreasonable demands of an over-exacting religion.

One other instance.—One day we pitched our tent near the abode of a family, which I found to consist of one old man and two old women. I asked for milk, and as they were poor, offered to give them some rice in return. We had been living on rice and millet for days, and were eager to taste milk. They had run out of grain, and for days had been living mainly on preparations of milk. They had lots of milk and no rice; we had lots of rice and no milk. Exchange was for the good of both parties. The old woman seemed to jump at the idea, but referred the question to her old man, put the end of a fragment of a gun-barrel into her toothless mouth, and set about blowing the fire. The old man made short work of the question. He would like the exchange, but there was a religious prohibition for the day. It could not be

done; so they must drink their milk, and we must boil our rice in water. So it seemed at least; yet in a few minutes we had a basinful of good milk in our tent. The old women were pious, but not destitute of common sense; so sending off the old man to look after the goats, they quickly brought us milk, and carried off the rice; and I hope did not shock the old man's piety, by offering him a share of the spoil. This is only a sample of one among many vexatious prohibitions and requirements, and of the manner in which common sense often disregards them. These ordinances, which the Mongols feel binding upon them, cannot be thus disregarded without doing violence to the conscience, but after all, the blame of disregarding such meaningless commandments, rests not so much with the offenders, as with the system which appoints the ordinances.

X.—BUDDHISM FAILS TO PRODUCE HOLINESS.—It holds out the greatest inducements to virtue, and shakes the direst terrors over vice; but it succeeds neither in destroying vice nor producing virtue. Religious Mongols steal, seemingly without the least sense of shame, and do not hesitate to tell lies even when saying their prayers. A doctor of divinity of my own acquaintance, on one occasion deliberately and predeterminately lied, that he might retain possession of a few inches of wood, which he knew belonged to a Chinaman close by; and the fact may perhaps not be generally known that the disciples of one of our Peking living Buddhas, have quite a wide-spread reputation for being notorious thieves! It is unnecessary to multiply examples. Perhaps discouraged by long failure, Buddhism seems to have given up trying to make men good and pure, and seems to have no hesitation in extending her consolations and countenance, even to those who professionally live by the wages of iniquity. The great aim of religion is to make men good and holy, and when a religion fails in this so utterly, that it gives up the attempt altogether, where, I would ask, can it find an excuse for its existence? "It is henceforth good for nothing, but to be cast out and trodden under foot of men."

XI.—BUDDHISM IS A USURPER.—Apart from this, there is a superabundance of charges against this religion,—sufficient to condemn it utterly again and again. But even though there were no charges to be preferred against it, this one would be sufficient to condemn it. It usurps haughtily and with a high hand, the worship and honour due to Jesus Christ alone. By teaching that men can, unaided, free themselves from sin, and pass to the life beyond, from the regions of sorrow and suffering, it makes the Cross of none effect, and says that the death of Christ was superfluous. It not only usurps His rightful dominion, but actually vaunts itself as greater and mightier than He; and this too, when it knows itself to be an utter failure, quite incapable of performing the smallest of its many boasts; and is conscious, in the person of its highest officers, that, foundation and superstructure, it is a fabric of lies,—warp and woof it is a tissue of falsehood. Lamas are either deceivers or deceived, or partly both; temples are gilded cages of unclean birds; the whole system is an utter abomination, an offence to God and a curse to man. Let us pray for the speedy destruction of this religion, which haughtily robs God, and remorselessly pollutes and crushes man. May it soon fall and its oppressions be replaced by the mild sway of that Master, whose yoke is easy and whose burden is light; and may we at length see the Mongol leave off his pilgrimages and his vain repetitions, being taught that "pure religion and undefiled before God and the father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

HOMOS.

THE USE OF MONEY, AS AN AID, AND A HINDRANCE TO MISSION WORK IN CHINA.

By Rev. JOHN BUTLER.

Read before the Ningpo Missionary Association, January 6th, 1874.

WHEN the churches in Christian lands send contributions of money, to be used in extending a knowledge of the gospel among heathen nations, they have a right to ask from time to time,—“Is the money expended in such a way, as to further the object contemplated by the donors; and how is the use of money related to the success of the work?”

The answers to these questions will bring under review, the objects for which the money of the churches is used; and also the results which flow from the agencies thus put in operation.

It will be evident to every one who gives the subject a moment's thought, that the position which the foreign Missionary occupies, is a peculiarly delicate and responsible one, both as regards his relation to the Christian public at home, and to the heathen among whom he lives. In addition to his office as “steward of the mysteries of God,” he becomes also steward of the gifts of the saints to their fellow men who are still “in the gall of bitterness, and in the bond of iniquity.”

Moreover, the funds entrusted to his care, have a history and associations which give them a sacred character. They comprise the mite of the widow and the gift of the orphan; the small but cheerful offerings of the plodding laborer and of the toil-worn artisan, as well as the princely donations of the rich. Many of these gifts are not only the sacrifices of poverty and self-denial, but they come perfumed with prayer, and hallowed with the benedictions of Christian hearts. To use these offerings so as not to defeat the intentions of the givers, and by their use to accelerate and not hinder the progress of Missions, is a work which requires the best gifts of the head and of the heart. In offering a few thoughts on this subject, I will call attention to,—

I.—THE DANGERS CONNECTED WITH THE USE OF MONEY IN MISSIONARY WORK AMONG HEATHEN NATIONS.—The Bible, expressing the language of universal experience, has told us that “the love of money is the root of all evil;”^{*} and the Latin poet, speaking for the whole heathen world, expresses the same truth thus:—

“O! cursed love of gold, what wilt thou not force the hearts of men to do!”

Only the grace of God can control and subdue this strongest passion of the human heart; and where that religion which “is more to be desired than gold” does not prevail, we may expect that men will be induced to do anything for money. When the Missionaries from Christian lands come among the heathen, and by their dress, their style of living, and their superior culture, impress them with the fact, that the countries from which they come are rich, that the churches which send them out are numerous and wealthy, there is danger that this outward appearance of prosperity, stability and strength, will be a more powerful attraction in drawing men around them, than the gospel which is designed to save their souls. When money, as one of the appliances of Mission work, produces this impression, and tends to obscure or

* I Timothy vi: 10.

weaken the attractiveness of the gospel, it becomes thereby an obstacle, and should, so far as the circumstances of the case will allow, be kept out of view.

It is a significant fact, that Christianity was first introduced into the world with all the surroundings of poverty. The Saviour of men, the Creator of the worlds, the Possessor of all things, when he came to preach salvation to sinful men, "had not where to lay his head." "He took upon himself the form of a servant, and became poor, that we through his poverty might become rich." Why did Jesus assume a condition of poverty? Surely his lowly state was voluntary. It was not from any necessity, that the Son of man, when he "went about doing good," and "preaching the gospel of the kingdom," lived on the charity of a few friends. He who could turn water into wine, and feed the five thousand in the wilderness, could also surround himself with all the appliances of wealth, and live and travel in princely splendor. With the experience of fifty years labors among heathen nations to guide us, may we not conclude that our Lord voluntarily assumed a condition of poverty, lest by the appearance of wealth, he should draw around him a multitude of heartless and hypocritical followers? He knew the power which money exerted over the hearts of men. He knew how much more readily they would be attracted by the hope of worldly prosperity than by the "true riches" which he brought to them; and, therefore, we may reasonably infer, kept out of view every object that would weaken the power of the gospel which he preached. How far is the example of Christ and his Apostles a model for Missionaries in modern times? It is true that the circumstances and qualifications of missionaries now are very different from those of apostolic times; but the condition of those to whom the message is preached, remains substantially the same. The masses of the heathen are still poor, and ignorant, and selfish; and the love of money continues to be the ruling passion in their hearts. It is therefore a question worthy of serious consideration, whether the appearance of stability, and power, and wealth which surrounds modern Missions, is not a snare to the heathen mind, and does not weaken the attractiveness of the gospel, and retard its progress.

Another source of danger from the use of money is the effect it has on the native church. The converts are mostly poor, and, in addition to their poverty, they have often to bear hardships and persecution for the cause of Christ. They know that the Churches in Christian lands are rich, and willing to give when there is a necessity; when therefore they wish to build a church or call a pastor, it is but natural for them to feel, that their brethren and sisters in Christian lands can give the money for these objects with far less sacrifice than they can, and thus their efforts towards self-support are often hindered and delayed by this vision of foreign money in the background. I believe that money given to help the native congregations to erect houses of worship, and support their preachers may be worthily bestowed, but it is very difficult to know how much to give and when to leave off, from the very palpable fact, that the churches at home are better able to bear these burdens than the little congregations in heathen lands. At the same time I believe that facts in other Mission fields, as well as China, will show, that the churches which have received the least aid from the beginning, have developed most rapidly the spirit of self-help, have soonest arrived at pecuniary independence, and have exhibited most zeal for the salvation of others.

II.—EXAMPLES OF SUCCESSFUL MISSIONS, SHOWING THE RELATION OF MONEY TO THE SUCCESS OF THE WORK.—The history of the most successful Missions in ancient and modern times, is instructive as throwing some light on

the question—"How is the use of money related to the success of Missions?" The earliest history of Christian Missions, is that contained in the Acts of the Apostles. We have there accounts of extensive Missionary labors among the pagans of the Roman world; and notices of many churches planted in different parts of the Empire. It is interesting to inquire, how the expenses of these Missions were borne. Who paid the Missionaries, and who furnished their traveling expenses by sea and land? There were no Missionary Societies then to send them money, and the older churches in Judea were so poor, that they had to look for help to the heathen converts. The apostle Paul tells us, that the church at Philippi ministered "once and again" to his necessity,* but the support was not permanent. At other times he refused all aid, and labored with his own hands, lest he should "hinder the gospel of Christ;"† while at the same time he lays down the rule, that "they which preach the gospel should live of the gospel."‡ The laborer is worthy of his hire, and none more so than he who labors in the "word and doctrine."

The truth is clearly laid down in the New Testament, that preachers of the gospel are to be supported, either by those churches to whom they preach, or by those who send them forth as Missionaries; and the apostle Paul plainly intimates in the 9th chapter of 1st Corinthians, that the other apostles, besides himself and Barnabas, availed themselves of this right. That Paul, for good reasons did not, is no rule for Missionaries now; and Barnabas, being a man of property, doubtless bore all his own expenses, and very likely helped also to defray the expenses of his traveling companion Paul. Besides the personal expenses of the Missionaries, we have no examples in the New Testament of money being given for other objects connected with Missionary labor; such as building of churches, supporting of catechists and local preachers, repairs and other incidentals. I by no means wish to convey the impression, that money given for these purposes is unwisely bestowed; but in pursuing methods outside of the Bible, I think we should be at least cautious. There are several places in the New Testament where we have accounts of money having been collected for benevolent purposes; but in each of these cases, it was applied to relieving the temporal necessities of the saints. After the day of Pentecost, when there was a great multitude of Christians in Jerusalem, their stores having been exhausted, those who had possessions sold them, and "parted them to all men, as every man had need,"|| Also in the 11th chapter of the Acts, we find that the Christians in Asia Minor and Greece sent "relief unto the brethren which dwelt in Judea," on account of the famine which was threatened in that land; and the more regular and permanent form of collection, that is noticed in the 9th chapter of 2nd Corinthians, was also applied to "the wants of the saints."

Subsequent to the age of the Apostles, the most flourishing Christian Missions of which we have any accounts, were those of the Nestorians in central and eastern Asia, and the Irish Missions on the continent of Europe. The Nestorians came to China in the year 635, during the reign of the famous Emperor T'a-tsung of the Tang dynasty, and continued their labors, with some interruptions for nearly a thousand years. They had many hardships and discouragements to contend with, having been persecuted alternately by Buddhists and Mahomedans; yet notwithstanding all the obstacles they encountered, they

* See Phil. iv: 16. † See Acts xx: 34, and I. Cor. ix: 12. ‡ I. Cor. ix: 14. || Acts ii: 45.

succeeded in extending a knowledge of the Christian religion throughout a large part of the Chinese Empire. That their converts were numerous and influential, and that the religion of Christ once flourished in many parts of China, may be learned from the monument discovered in Si-en-fu, in the province of Sinsi in the year 1625; as well as from the accounts found in Chinese books, in the travels of Marco Polo, and in Gibbon's *History of the Decline and Fall of the Roman Empire*. Nearly contemporaneous in their origin, were the Missions that went forth from Ireland in the sixth and seventh centuries. A very interesting and extended account of these Missions, may be found in the *History of Foreign Missions*, by the Rev Dr. Anderson. "Before the year 720, the gospel had been proclaimed by Columbanus and his countrymen, from the mountains of Switzerland, down to the delta of the Rhine, and eastward to the river Inn and the Bohemian forest; and all the tribes within these borders were really in subjection to the Christian faith, as taught by the Irish Missionaries." Though we are left to conjecture, in regard to the amount of money expended in these two most flourishing Missions, yet when we take into account the poverty of Christians in those times, the vastness of the work accomplished, the remoteness of the countries, and the difficulties and dangers of traveling, I think we may safely conclude that in proportion to the work done, there is a great difference between the amount of money expended on ancient Missions and that expended on Missions of modern times.

Coming down to our own time, we have the example of one of the most interesting and flourishing Missions of modern times, bearing directly on our subject. I quote from an able article in the *Examiner and Chronicle* of August 7th, 1873. The writer of this article, is a member of the Mission of which he speaks:—"It is a fact known to a few friends of foreign Missions, that Dr. Judson did not train the Burman converts to systematic Christian giving. He wished them to be assured that he did not seek *theirs* but *them*; and he wished to present to their minds in as strong contrast as possible, the free grace of Christianity, and the meritorious works enjoined by Buddhism.

The Karen churches on the other hand, were trained by their teachers to self-support, from the very beginning. They always built their own chapels. As soon as they obtained pastors, they were taught to feel the responsibility of their support. During the troublous times that preceded and followed the last Burmese war, Mr. Abbot aided the pastors a little, but he never gave them a regular stipend. He had but little to give. With thirty or forty preachers under his care, he received the same allowance from the Board that his brethren of the Burman Mission received for half-a-dozen; yet repeatedly he drew less than half his allowance; for he had faith in the principle of self-support, even among these infant poverty-stricken Karen churches.

The result has justified the soundness of his principles. The churches which he founded have grown in numbers, in zeal, in generosity and intelligence, more rapidly perhaps than those of any other Mission in Asia. The associates and successors of Judson, while recognizing the rare wisdom and merits of the father of their Mission, do not follow him in his views on this subject; and under their guidance, we understand the Burman churches are advancing in self-support and benevolence, and are being blessed accordingly." The Karen Mission has at least taught us the lesson, that extensive and successful Missionary work can be carried on with a small amount of money.

III.—WHERE THE USE OF MONEY IN MISSION WORK IS INDISPENSABLE.

—1. In supporting preachers of the gospel, both foreign and native. When the Missionary arrives on heathen ground, he is placed among entire strangers. The people have no sympathy with him or his message, and no interest in the success of his cause. He must have a house to live in, food to eat, and clothing to wear. He must purchase books and hire a teacher, in order to learn the language. He must have a servant or two, and possibly pay a doctor's bill. These and all other necessary expenses, for himself and his family (if he has one), must be met either by his own private means, or by the gifts of Christians at home. The native helper who devotes all his time, either to the preaching of the gospel, or to distributing books, or to any other form of Christian work must also be supported; and until there is a community of Christians large enough to assume his support, it must come from the churches in Christian lands.

2. Another department of Mission work where money is necessary, is the *Printing Press*. The Bible, either whole or in part, must be scattered broad-cast among the people. Christian books and tracts must be printed and circulated; and until the native church is able to bear the expense of this work, the money to carry it on must come from Christian lands.

IV.—WHEN DOES THE USE OF MONEY PROVE A HINDRANCE TO MISSION WORK?—I approach now the most difficult part of this subject, and one on which Missionaries entertain different opinions. I am encouraged, however, in setting forth my own convictions on this subject, from the fact that they accord in the main, with the views of several of my brethren, both in Ningpo and in other parts of China.

1. As a rule we pay too large salaries to our native helpers. It does not yet seem to be settled among Missionaries, on what principle or theory salaries should be paid. Some say a native's salary should be regulated by his office in the church; others say it should be according to his ability; others again maintain that the salary should be regulated by what the man can make in secular employment; and some hold that he should have a comfortable support. In consequence of these different theories, there is considerable difference in the salaries paid to native helpers in China; and the question will probably never be fully settled, until the support of the native preachers is taken out of the hands of foreigners, and assumed by the native churches. Until, however, that day arrives, it is absolutely necessary, that some principle be adopted in the payment of salaries, that can be defended before native Christians and before unbelievers. As a help towards solving this difficult problem, it seems to me that the following principle, as applicable to the salaries of preachers in Christian and in heathen lands, can be fully maintained. Any man who makes more money by preaching the gospel than he can make in any other employment, loses thereby a large part of his influence with his own congregation, and with the impenitent around him. Let us imagine, for example, a congregation in England or America, ministered to, week after week, by a man whose salary is larger than the income of any one of his congregation. They know, moreover, that with his talents and acquirements, he could not possibly make as much in any other calling. The suspicion may be wrong, but it would be almost irresistible, that he served the Lord for hire. Let this state of things become general in Christian lands, and what power would the Christian ministry have with the people? As it is, ministers of

the gospel, as a rule, are the most poorly paid class of people in the world, in proportion to their qualifications. In the United States, a first-class carpenter, or mason, or bricklayer, or type-setter, has a larger income than the average clergyman. It is true that most of them get a support, more or less generous; but still it is a fact well known, that ministers preach the gospel for less than they could make in other callings; and this is one of the sources of the power of the clergy. It is evident to all, that, in a worldly point of view, they make a sacrifice in order to preach the gospel. In applying this principle to the native preachers in China, a very different state of things is presented to our view. We find the congregations listening to the preaching of men who have, as a rule, bettered their condition by becoming preachers; and who have larger incomes than the great majority of their hearers. The people know that these men could not get as large salaries in any other calling, as they get as preachers of the gospel; and it would therefore be a wonder, if there were not some in the congregation who doubted their sincerity. And the knowledge of these facts is not confined to the native Christians. Their heathen neighbours and relatives know the salaries of every native assistant and the impression is widespread, that it is a profitable business to *kong-dao-li* (i.e. preach).

Though the native preachers be earnest and true men, and above reproach as to their moral character, yet while the fact remains, that they get more money in the service of the church than they could get as mechanics, or clerks, or teachers, they must of necessity lose a good part of their influence with their congregations; and it would be hard to convince the heathen around them, that they did not serve the Lord because they got paid for it. The same principle holds good in regard to foreign Missionaries. Let the people get the impression, that we are better paid than the average of our countrymen, and that our salaries are larger than they would be if thrown on our own resources for a livelihood, and what would hinder them from looking upon us as mere hirelings? But they have facts before their eyes to convince them to the contrary. They see that foreign mechanics, and clerks, and tide-waiters are better paid than Missionaries; and that men of no higher talents and attainments in the service of the Customs, in the Consulates, and in Arsenals and other departments, receive salaries double and treble the amount paid to foreign Missionaries. As a matter of fact, I think the Chinese generally regard the Missionaries as having made a sacrifice in coming to preach the gospel among them, and they are thus looked upon as good, though misguided men, who are seeking the welfare of their fellow-creatures, and are laying up thereby a store of merit for themselves in the future world. Could this impression go abroad in regard to the native preachers, it would be a much slighter obstacle to the spread of Christianity, than the one which now so generally prevails.

2. Another place where the use of money becomes an obstacle, is in creating employment for poor Christians, so as to help them. To help the poor, and especially those of the "household of faith," is both a duty and a privilege. But to make employment, where the person does not earn the money which he receives, is a kind of "pious fraud," which has neither the grace of true benevolence, nor the justice of the laborer's wages, to recommend it. Moreover this practice creates a wrong impression outside, and excites false hopes in the minds of the lame and the blind and the halt, who seek admission to the Church. Some years ago, a cripple was admitted to the Presbyterian Church in this city,

and as he had "no visible means of support," was made *watchman* of the Mission compound on the north bank. The office was purely a sinecure, made with the best intentions, but as the experience since then has proved, unwisely; for there have been cases, not a few, of persons unable to get a livelihood, who have almost demanded to be admitted into the Church; and as a reason to enforce their claims, pointed to the old man on the bund. In the case of poor Christians, it would be more Scriptural and better for the cause of Missions, to help them outright to such an extent as we may be able; and thus "let charity have her perfect work," than to make some employment, so as through it to bestow our charity.

3. Doubtful characters,—persons who are looked upon with some suspicion, both by natives and by foreigners—should not be paid by Mission funds, and sent forth as exponents of Christianity.

V.—DOUBTFUL OBJECTS.—First among these I will mention *Boys' boarding-schools*.—There are two questions affecting the proper application of the money, time, and labor expended on Boys' boarding-schools. First—Whether the assistants trained in these schools are more efficient as preachers of the gospel than those obtained by a shorter and less expensive process? Secondly—Whether we are justified in expending the money of the Christian public at home, and also using the time of a Missionary, on an agency which has only an indirect bearing on the work of evangelization.

When Missions were commenced in China, the first Missionaries had no facts to guide them in regard to the usefulness of schools as a means of evangelizing the people; and consequently, different persons adopted different policies from the first. The majority of the early Missionaries, however, influenced partly by the high estimate put upon education in Christian lands, and partly by the fact, that the way was not yet open for the full and free preaching of the gospel to the masses, were, in some way or other, connected with schools; and now after thirty years experience in this department of labor, we have the results of Boys' boarding-schools spread out before us. Two sets of conclusions are drawn from the experience of the past; one in favor of boarding-schools, the other opposed to them. Dr. Legge says; "And what was the result of these thirteen years of educational labor? I must say first, that the theological seminary, so far as the object contemplated by it was concerned, proved a failure. Of the seven young men who went into it, not one went forward to be a preacher. I do not think that any of the lads acted hypocritically in embracing Christianity in the first instance. Their judgment was convinced of its truth; their better natures were wrought up by its disclosures. They wished for a time to be teachers of it to their countrymen; but as they came to look the difficulties of the work to which they had pledged themselves in the face, their courage failed them." "Dr. Medhurst, after an experience of their results for twenty years and more, declared Mission schools to the Chinese to be a failure, and gave them up altogether. The London Missionary Society makes no grants for Mission schools in China. The Church Missionary Society takes the same course, in regard to boarding-schools in China." The Rev. L. B. Peet of Foochow, also says:—"For more than twenty-five years, I have myself had more or less to do with Mission schools for the Chinese, and I must confess that I can but look upon all I have done for them as being to a great extent lost labor."* To present the other side of this subject, perhaps the

* Chinese Recorder. vol. I., p. 135.

most satisfactory method will be, to give a brief history of one of the oldest, and by general consent, one of the most successful boarding schools in China, that connected with the Presbyterian Mission in Ningpo. As it was established more than twenty years ago, and has been generously supported, both as regards men and money up to the present time, it may be fairly taken as an example of what a boarding school, conducted on this plan, can do, under very favorable conditions. The entire expense for food and clothing, as well as the traveling expenses of the scholars to their homes in vacation, is borne by the Mission. Boys who leave the school to learn a trade, or engage in business, are also supplied with a small sum of out-fit money. The school generally numbers from 25 to 30 boys, and about 10 per cent. of all those who have been in the school for a term of years, have engaged permanently in Mission work. There are at present under the care of the Ningpo and Hangchow Stations, twenty-one men who are considered heads of out-stations, and are engaged directly in the work of preaching the gospel. Of these twenty-one men, eleven have been in the school, and ten have not. There are in addition to these, eight young men who are engaged in teaching day schools at the out-stations; and these eight are all from the boarding school. Of the twenty-one assistants above referred to, ten are ordained ministers; and of these ten, eight are graduates of the school, and two have not been connected with the institution. There are also under care of Presbytery two Licentiates, who have had no connection with the school, so that of the twelve men who hold the highest grade of office in the Presbytery, eight are from the school and four are not.

Speaking of the relative qualifications and efficiency of the two classes of laborers, it may be said that the men from the schools, as a rule, are more familiar with the Scriptures, and more methodical in their manner of preaching. Their process of thinking and way of handling a subject, is more after the style of foreigners than that of the others. But as to effective preaching, and success in winning souls to Christ, if there be any difference made, I think it is rather in favor of those who have not been connected with the school. The oldest and most highly esteemed native minister in the Presbytery, went from his position as clerk in a store, almost directly into evangelistic work, and with one noble exception,—the Rev. Kyung Ling-yiu,* deceased,—has been the most signally blessed of native laborers connected with the Mission. A Church of forty members, lately organized at Tsin-'ong, in Sæn-poh, is chiefly the fruit of the labors of an earnest carpenter, who has but little education.

Another church of about the same number, at Sing-z, below Hangchow, was collected through the labors of a man who was once a cook in Dr. Martin's family, and went from that position into the service of the Mission. By common consent, the most popular and eloquent preacher in the Mission, is a man who went directly from the position of clerk in a drug store into Mission work; and the Elder of the church in Ningpo, a literary man, is regarded by all as the most "thoroughly furnished," both intellectually and spiritually, of any native laborer in the Mission. These, with other efficient workers now in the employ of the Mission, were not educated in the boarding school; and as regards qualifications and success, they do not suffer in the comparison with those who have been trained in the school.

To understand the history of the Boy's school connected with the Presbyterian Mission in Ningpo, it should be borne in mind that most of the

* For an obituary note on this pastor see *Missionary Recorder*, Vol. I., p 81. Foochow, May, 1867.

Missionaries have always been thorough believers in its usefulness and ultimate success, and have looked to it as the place from which preachers should come. For this reason, no special efforts have been made to raise up candidates for the ministry outside of the school. Those of this character which are now in the employ of the Mission, are in a certain sense accidental. But had the effort been made from the first to select and train promising men, without the agency of a boarding school, I cannot but think that a staff of laborers equal to that now employed, might have been raised up; and by a process much more favorable to the progress of Missions.

There are some evils that have developed themselves in connection with this school,—and I suppose they are inseparable from such an institution in China,—which should be mentioned as going to make up the gist of the school.

1. Those boys who have passed through the prescribed course of study and are taken into Mission employ on trial, but who afterwards prove unsatisfactory and are discharged, are left in a very helpless condition. They are often too old to learn a trade, and the tender nurture they have received in the school, unfits them for those employments where muscle is required rather than brain. Those who have much experience with native helpers, know that it is a very unpleasant and often a very difficult matter, to discharge a man from Mission employ; and when the person has been clothed and fed at the expense of the Mission from his youth up, it is almost impossible to get rid of him. You must either give him employment, or find employment for him in some other field. Nearly every boy who enters the school, does so with the expectation that at the close of the term of study, he will enter upon Mission work; and no matter how much care is used in weeding out unpromising boys, some will pass through the prescribed course of study, who are unfit for Missionary labor; and when the school has been established for a long period, there will of necessity be left on the hands of the Mission, a number of chronic cases, whose chief work seems to be to try the patience of the Missionary.

2. Another evil is that some parents, and Christian parents too, send their sons to the school so as to avoid the expense of feeding and clothing them at an age when they are unable to work; while others place their sons in the school, as if putting them to learn a trade, or like setting them up in business. From these facts, taken in connection with the labor and cost, I think the question may be fairly raised—Is the money used on Boys' boarding schools wisely spent?

In regard to Girls' boarding schools, I think there can be but little doubt. Boys can be educated in the native schools, or in day schools connected with the Missions. But the girls will receive no education, unless they receive it in the Mission boarding school. The custom of the country is opposed to it; and so strong is this custom that even native Christians do not feel the necessity of educating their daughters.

II.—THE BUILDING OF CHURCHES FOR NATIVE CONGREGATIONS.—Many Missionaries have doubts whether it is wise to use the money designed for evangelization, in erecting houses of worship for the native Christians. There are two considerations, that might be urged against the practice.

1. The building of chapels cannot be properly regarded as direct Missionary work. Ecclesiastical historians tell us that Christians had no churches till the third century. Though church buildings are desirable and useful, they cannot be regarded as indispensable to the existence of true religion.

2. The principal objection to this practice, arises from the effect it has on the native Christians themselves. If the church be built by foreign money, it is superintended by a foreign Missionary, and has therefore a foreign appearance, and leaves a foreign impression. The Christians look on and see it go up, but since it is built by funds not their own, they have little or nothing to say about the size, the convenience or the cost. When the roof leaks, or the walls tumble down, they feel that it is not their business to repair them. The foreigners were good enough to put up the church, and now since they have expended so much money on it, they surely will not refuse to repair it. That the native Christians should have those feelings, is not at all strange, nor in my view greatly to be regretted. It is perfectly natural that they should be more interested in a building, "be it ever so humble," that was the result of their own choice, their own planning, and partly at least of their own money. Ornate chapels, and imposing churches, are not so much the fruit of Christianity pure and simple, as they are of Christian civilization.

I have no doubt that the time will come in China, when there will be hundreds and thousands of costly and beautiful edifices, testifying to the existence of a pure and elevating faith; but there will also be a Christian culture to correspond. What we want now, is something that will be suited to the present circumstances of Christians, and will be an outgrowth of Christianity as it exists in *China*, and not as it exists in Christian lands.

Perhaps an exception may be made in favor of the large and more costly chapels at the ports, where foreigners are located. These are properly looked upon as built by foreign money, and reflecting the culture and power of Christianity in the West. But for small congregations in the country, a structure that corresponds with the numbers and wealth of the people, would be more in accordance with the spirit of Christianity, and with the law of growth, than one which bears no relation to the condition of the worshippers. For these reasons, it is the opinion of many, that in no case should a chapel be entirely built by foreign money; but that where help is necessary, it should be given in the shape of a donation to the native congregation; and let the responsibility of purchasing a site, the size and style of building, &c., rest on them; thus their interest will be awakened, and they will feel that the chapel belongs to them, and that it is their duty to keep it in repair. I think every missionary who has spent some years in China, and has learned the opinions entertained by the heathen, in regard to native assistants and native Christians, and in regard to the cost of Mission work in general, must feel that the money of Missionary Societies, which does so much good, does also a great deal of evil. The impression is wide-spread that native assistants preach the gospel for money, that people join the church because they expect some worldly advantage, and thus the spiritual power of the gospel is, to a great extent, obscured, by the attractions which the too free use of money presents. It is true that this erroneous impression is to a certain extent unavoidable. Whatever course we pursue, "our good will be evil spoken of." But making all due allowance for the cupidity and suspicion of the heathen mind, is there not, after all, some ground for the impression which so widely prevails, that "foreigners offer money inducements to get men to preach their doctrine, and to enter their religion."

In making these observations I am not criticizing the policy of any Mission, nor of any individual. This is a common evil, and all feel it to a

certain extent. My object is rather to call attention to the evil, so that all may unite if possible in removing this stumbling block from our brother's way. Neither do I wish to intimate, that I have doubts about Chinese Christianity. Hyperrites no doubt there are, but this will be found wherever there are true believers. The wheat and the tares grow together in China, just as they do in Christian lands. I think that as true and as earnest Christians may be found in China as in England or America, judging by their relative advantages. That there are defects in Chinese Christianity, no one will deny, and yet I believe that many of these defects appear to us magnified, from the fact that we look at them through the medium of foreign culture; but whatever these defects may be, I believe they are but partly indigenous, and partly the result of a too liberal use of money in all the departments of Missionary labor.

NOTES OF A JOURNEY FROM MOSCOW TO CHINA IN 1854.*

By J. DUDGEON, M.D.

[The interesting series of articles by Dr. Dudgeon, on the Russian Ecclesiastical Mission, which appeared in the *Chinese Recorder* in the years 1870 and 1871, will be in the recollection of many of our readers. These were brought to the notice of the Emperor of Russia, who testified his approbation by a handsome acknowledgment. In the No. for November, 1870, he notices slightly the mission of the Russian ambassador Baikoff to the Court of Peking. The following paper from the same hand, gives a more detailed account of the same embassy. The tract, of which it is partially a synopsis and partly a translation, is preserved by Andrew Müller, and published by him in black letter, in his "*Abdallae Beidavici Historia Siniensis*." It is entitled, "*Anhang Zweier Reisen, Die Erste, Eines Moscovitischen Besandten nach China. Die Andere, Herrn Zacharias Wagners, Aus der Churfürstl. Sächsischen Residentz-Stadt Dresden, Durch ein gross Theil der Welt, Und unter andern Auch nach China. Berlin, Gedruckt bey Christoff Runge*." It is only the first of these two journeys that Dr. Dudgeon has translated; that of Zachariah Wagner having little or no bearing on Russian intercourse with China.—Ed.]

THE following is from the German of the Journey of Feodor Iskowitz Bäckhoff. In the first chapter of the little work, the journey from Moscow to Siberia is shortly described; then the towns, rivers, and fruitfulness of Siberia†; afterwards the inhabitants of the country‡; then the manner in which it was conquered by Russia§; and lastly the revenue derived from it¶. He states that about one hundred years before, in the reign of John Basilowiz (Iwan IV., surnamed the Terrible, A.D. 1583-84), there was a Cossack, by name Jormack Timorfof (Yermak Timofeyen 1580-84), who, with his comrades, took to plunder and seized some ships laden with ammunition belonging to the Czar.** On this account, orders were everywhere issued, to pursue and apprehend the said Jormack. He with his followers fled, and penetrated as far as the river Cama near Totrava, which is an island, situated some 500 versts above Casan. The owner of this island at that time, was a Russian merchant, named Danilo Stroginov, after whom a town, built on this island, was called.

* Feodor Iskowitz Bäckhoff's Reise Aus der Moscow nach China.

† Von dem Wege aus Moscow nach Siberien.

‡ Von den Städten, Flüssen und Fruchtbarkeiten in Siberien.

§ Von den Einwohnern des Landes.

¶ Auf was Manier die Russen Siberien erobert.

¶ Was das Königreich Siberien einbringt.

** John IV. was crowned in 1545, by the title of Czar, the first occasion of its use.

From this Strogino, Jormack was provided with arms, with the view of attacking Siberia. Fully equipped, he proceeded up the stream Tagit as far as the river Toura,* in which there lies an island called Japonchin, occupied by Tartars, who were routed and dispersed by Jormack. From this point he advanced still further, till he reached Tumeen (the oldest city in Siberia, founded by Tartars in the time of Genghis Khan), which he took, and finally advanced on Tobol (Tobolsk), where the prince resided, which he took with little trouble. He pursued the fleeing prince up the Irtish some fifty miles above Tobol, where he overtook and drove him off still further. In this place he settled down for six weeks, sending out 800 of his followers to pursue the fugitive enemy. But the most of these were crushed by the Tartars; so that Jormack had only 200 men left, with whom he entrenched himself; but one night he fell over into the moat and was drowned. Forty of his band fled to Moscow, and disclosed the whole affair to the Czar, who ordered 600 men to join Jormack's comrades. This company betook themselves to Tobol, which they strengthened and entrenched, daily sending out sorties against the Tartars, until they were tired of war and were glad to place themselves under the protection of the Muscovy Czar. It was in this manner that the Czar got possession of Siberia, conquering many other dominions with the same success. Astrakan was taken in one expedition. Casan, however, gave great trouble. He besieged the city for some years, but was obliged to retire with great loss.

† In the month of May, 1654, or according to the reckoning of the Greek Church, in the year 7162 A.M., Iskowitz started, by order of His Majesty the Czar, from Tobolsk, for the city Tar on the Irtish, which he reached on the 27th July, having spent four weeks and three days upon the journey. On the 1st of August, he started up the river, to the White Waters. On the way thither he spent four weeks, owing to the want of horses. Eventually he secured forty camels and fifty horses from the Bouchar Tnischa, Snablai; and starting on the 16th of October, travelled to Kabalgakuna, a journey of three weeks. Here the inhabitants are Calmucks, and live in Russian brick-built houses. From this place to the *Seven Fir Trees*, is a two day's journey, and thence to the stream Felkusa, another day's journey. This stream rises in the hills and flows into the Irtish. Proceeding up the Irtish, with this stream on the right hand, as far as the station of the Calmuck commandant, is three day's journey. This commandant is a prostin (lama), and his land is tilled by Bucharians, of which the produce is tarwen, peas and barley. This lama dwells on the left bank of the Irtish. From this point, on the right of the Irtish, to the *Corn Fields* of Ablanriy's Bucharians, is a journey of two weeks, through high mountains, with birch trees growing on both sides. The party arrived at Ablawich on the 22nd November. The houses here are of mud and the produce is tarwen, barley, and peas; there is also abundance of fish. The prince Ablai Tonscha lodged him in a mud house and entertained him well. He demanded from him the Imperial presents, which were accordingly given him. On the 30th November, they left this place, and proceeded to the people of Bucharina, with whom they lodged four months and ten days. On the 3rd April, 1655, they withdrew to the brook Botka, which is twelve days distance from the Corn Fields. Ablai Tonscha had

* The Toura is a tributary of the Tobol, which again flows into the Irtish.

† This is the commencement of the second section, with the title,—"Feodor Iskowitz Bäckhoffs Reise von Tobol, der Hauptstadt in Siberien, bis in China, bei den Russen Kittai genannt."

built two stone houses with workmen got from China. Here the party remained five weeks and five days. From Botka to *Koltaching's Children* is a fourteen days' journey, and thence to the town of Kontachina is five days. This town was inhabited by lamas or Calmuck priests. From here to the lake Ozer is fourteen days. The river Irtysh flows through this lake. From this to Misgansto Tescha is two days, and again through the mountains seven days. This region belongs to the Mongol princes; and the language is Mongol and Calmuck. From this to the residence of Prince Dobruna is three days' journey. This Prince's jurisdiction extends to the confines of China, a distance of fifteen days. Between these so-called Mongol Princes, dwell numerous smaller princes. From the frontier of China, to the first city Cokatana (Blue city—*Kwei-hwa chêng*) is a journey of two months. The whole distance from the White Waters of the Irtysh to China is inhabited by Calmucks and Mongols, who for the most part are found between the mountains. Mongolia is poor in food and water, and they had frequently to remain still on account of dearth. On the 12th January they left Kwei-hwa chêng, after being obliged to wait there nine days for guides. Having at last secured two they reached the city Kaski in twelve days. Mongol princes occupy this region also, but they had revolted from the former ones. They call themselves Tiobetzansky, and are subjects of the Chinese Emperor. Kapei is situated between mountains of stone. The great wall is here three fathoms high, one-and-a-half thick, and filled up with small stones. The stone towers are not built on the wall, but ten fathoms from it, and are distant from one another one hundred fathoms. They follow the wall as far as the sea. On the 20th of February they received orders from the Emperor of China to proceed to Cambalu. They started therefore on the 21st. From Kapti to Cambalu is seven days' journey, and between the two cities are twenty-eight others.* The cities have mud or stone walls. On the walls were small cannon, and watch was kept by soldiers at the gates, where there were rifles half-an-ell long with three barrels, without locks. There were stone bridges over the rivers,—which were not large. The magistrates are carried on the shoulders in litters, escorted on both sides by halbardiers.

They arrived in Cambalu on the 3rd March, 1656, and a quarter-of-an-hour afterwards they were met by two persons deputed to receive them; one was Chancellor of the Mongol Prikase; the other of the Chinese. They had orders to serve up tea to them. At the place where they were received is a large stone house, in which lived several priests. It is a large compound, with many apartments. It is said that this house was built for the residence or visit of the Daychan Lama, whom they call a god. In front of the house he was ordered to dismount and *kotow* to the Chinese Emperor, but he answered that it was not the custom in presence of his great Czar, to salute him on the knees, but to pay honour to him standing with the covered head. They replied that he must perform the *kotow*, as the Dutch had done it. Thereafter they brought him tea prepared with milk and butter, and said it was sent to him from the King. Owing to its being Lent he refused to take it. They however said,—“At least accept it, for thou art sent by a great Czar to our great Czar,” whereupon he took it and returned it to them again, with which they were satisfied.

* Kaski, Kapei and Kapti are, doubtless, all misprints for Kupei kow. There is some mistake about the distance from Peking, and the number of cities on the way. In other respects, the description answers to Kupei. It was not very unusual for Embassies from Russia to come this way instead of the more direct route *via* Kalgan.

As he entered the city he observed copper cannon one ell and a-half long, placed in the gates on the right hand. He went through the old city Kabalaki, quite three versts through markets. In the court where they were lodged were two stone houses papered inside. As to victuals there was given him daily one sheep, one quarten of Spanish brandy, two fish, a moderate sized duck, some wheaten flour, tea and rice. His servants had beef, some rice, two bowls of brandy, etc. On the 4th March there came to him parties sent by the Emperor, demanding from him the presents sent by him from H. M. the Czar. He thereupon answered that this was not the custom with his great Czar; but if the Emperor would permit him to appear before him, he would, according to usage, after delivering up his credentials, also hand over the presents. They replied—"One Czar does not prescribe laws to another; with us it is this, with you it is another custom. Our Bogdoi has deputed us to demand the presents; but if thou wilt trade with them, then fix the price." He replied that he was not sent by his Czar to trade, but with letters of friendship and likewise with presents. To this they replied—"Since thou hast been sent by thy Czar with things for acceptance by our Czar, we shall therefore take away the same from thee by force. We shall not steal your gairish treasures, but only take them away; whatever has been sent from thy Czar to ours in friendship, with the letters of thy Czar, shall be called for afterwards." On the 4th March they came, therefore, and took away by force the Imperial presents. On the 6th, word was sent to him from the Prikase, that he should bring the credentials to the *yamen*, which request he refused, saying that he had been sent with letters to the Chinese Emperor, and not to his officers. On the 21st August, they again insisted that he should bring the letters to the Prikase, but he still refused; upon which they said—"Because thou art disobedient to our Emperor, we have received orders to punish thee." He replied—"Although you chop off limb by limb from my body, I shall do nothing before I see the eyes of the Emperor." On the 31st, the officers brought back the presents to him and said—"Our Emperor has ordered us to do this, because thou art disobedient, and will not come to the *yamen* with the letter." One of them also said—"From whatever land anyone comes to us, he cannot see our Emperor, but only his nearest councillors called Inoanol Bojarde."

Whether this city of Cambalu is large or not, he could not say, for he was not permitted to go out; but the Mongols and Chinese told him that the city was 60 versts in circumference. This city is full of silk wares and costly stones. The silk stuffs are made here. Pearls and precious stones come from Karatsche (Cochin China), which place, it is said, is owned by the son of the former Emperor.*

Karatsche is two months' journey with camels from Cambalu. Over against the palace is a large flat place, whither all sorts of folk congregate to salute the Emperor, and three times each month to show their reverence to the same. On the day of the new moon, they hang out flags to inform the people to come and perform their reverence. On the 22nd and 28th, the great mandarins also appear in golden clothes, and on their knees make their reverence. There are also some twenty-six elephants, who pay their compliments in a similar manner. The present Czar, Bogdoi, is of Mongol extraction. The former Emperor Daibagan, (Hwai tsung, 1628-1644) strangled himself when the Mongols

* Iung-li, the young son of Daibagan, the last of the Ming dynasty Emperors.

(Mantchoos) conquered the Chinese Empire, now thirty years ago; and left behind a young son, whom the Chinese mandarins carried off to Karamtsche in old China. The Mongols in Cambalu have little to say on account of the multitude of Chinese. In the same year (1656), on the 7th July, there arrived in Cambalu twenty-five Dutchmen, who had left Holland with three ships; each ship 100 men strong, two of which remained behind storm-bound. The Russians, for want of an interpreter, had no intercourse with them. They give Bäckhoff two letters to take with him to Moscow.

In the year 1656, in the month of September, he left Cambalu, and travelled back to Russia by the same way that he had come, without accomplishing his object; because, as he tells us, he would not show honor to their gods.*

It is to be noted, that Cambalu is the great city of Peking, situated in China, and is called Cambalu because the Tartars changed the name according to their language. Out of this the error or misconception has arisen, by which, in the maps, Cambalu is placed in Tartary, where it has never been. In the *Life of Tamerlane*, who had conquered China, mention is made of Cambalu; and, he being a Tartar, Cambalu was therefore placed in Tartary. This error was countenanced also by the fact that the old writers, who described China called it Kittai, a name by which the Russians to this day still designate it. Kittai is a Tartar word, which was applied to China by the Tartars while they were masters of it. The word in their language is equivalent to a walled place, which China is; and it is on this account also that the second part of Moscow, which is called the Red Wall by us foreigners, is called by the Russians *Kittai Gorod*; which name (Kittai) was given to this place by the Tartars; for they occupied Moscow for more than a hundred years. Because China was therefore called Kittai by old writers while it was possessed by the Tartars, when they wrote their description, those who drew the maps thought, consequently, that Kittai was the land of the Tartars outside China, and so placed Cambalu therein. And it is for a like reason, that some have proclaimed the land of the Tartars to be so rich, although it is really a poor land, the half of it being unproductive.

* Regarding this, Intorcetta says:—"In quos (ritus) quoniam Muscovitae ante biennium legatione functi consentire nollent cum dedecore, muneribus quae attulerant redditae, rejecti sunt." Nieuhoff, p. 187, says:—"On the 14th September, it came to the ears of the ambassadors, that the Moscow ambassador had already determined upon his departure, and had not been admitted to audience by the Emperor; because he, as reported, to uphold the honour and reputation of his master, would not prostrate himself before the Imperial seal. On the same day, while the ambassadors sat at table, one of the Russian Company came and took leave in the name of all, requesting at the same time a short statement in writing, to show in Moscow that they had met us, which was accordingly granted. Afterwards news reached us, that this ambassador was detained in the country, and could not proceed further, until he had procured a passport from the Emperor.

**WHAT IS THE BEST FORM FOR AN ADDRESS TO A
HEATHEN AUDIENCE?**

BY REV. A. E. MOULE.

Read before the Ningpo Missionary Conference, July 1, 1872.

IN bringing forward this question, I feel that I have undertaken not only a very difficult task, but one also involving very grave responsibility.

Some of my senior brethren around me who have grown grey in the work of preaching, and have addressed heathen audiences thousands of times, will be inclined probably to smile, now at the presumption, now at the uselessness of this question. Having been bound perhaps by no rule and no fixed form, during their long years of preaching, who is this that ventures to suggest so late in the day, some ideal form for an address?—a form which may possibly, if accepted as ideal, condemn, though silently, the plans or no plans which they have hitherto adopted. And knowing also, as tyros as well as veterans in this work of preaching must know, that audiences change not only from day to day in city preaching, and from village to village in country preaching, but that they change and fluctuate even during the delivery of one short address, is it not a useless occupation to discuss the best form for an address, when it is plain that you must vary and adapt your remarks to the chameleon hues of your ever-shifting audience?

I hope to show before I have done, that my question is not presumptuous, and that its consideration is not needless. But on this latter point, as to the fluctuating character of our audiences, let me quote in passing, a Chinese opinion. After speaking of the necessity and importance of previous preparation, my Chinese authority adds,—“It is true that, to whatever place you go, or whatever persons you encounter, you must ‘sail with the wind and act according to circumstances;’ and if so, surely preparation is difficult (you will say), if not impossible. Still, remember that you will not be content of course, with a passing word; so that when you have spoken of other matters, you will have time to introduce what you had prepared, as the mainstay and staple of your address.”

A missionary of considerable ability and of long experience, now working in the north of China, feels so strongly on the double question of the necessity for preparation, and the unsatisfactory form of address often adopted, that he is spending much time and thought on the preparation of a volume of addresses to heathen audiences exclusively. The well-known Indian missionary Weitbrecht, an indefatigable and successful itinerator, even during his last preaching tours, at the close of twenty one years of active work,—though gifted as a preacher, and possessed of great quickness in seizing on passing circumstances, and in replying to objections with apt and striking illustrations, yet never went out to preach to the heathen, without first carefully arranging his thoughts upon a passage of Scripture, and writing down the leading points of instruction. He would not offer to God that which had cost him nothing.

And when we reflect on the comparatively barren results of our work in this province, and the comparatively rare fruits reaped from preaching tours, instead of doubting the efficacy of preaching, and instituting a comparison between that agency and education, as some are fond of doing in these days, (a comparison altogether beside the mark, I venture to think, for our com-

mission being to "preach the gospel to every creature," how can we preach to the young save by schools?)—shall we not rather do well to review the tone and character and style of our former addresses?

There is remarkable significancy in the account of the visit of Paul and Barnabas to Iconium. "They went both together into the synagogue of the Jews, and *so spake*, that a great multitude both of the Jews and also of the Greeks believed."—*So spake!*—How did they speak?—what was the form of their address? Our success is not worth mentioning beside such instances of apostolic work. Does one cause of failure lie here, that we do not "*so speak*?"

There is significancy also, and much suggestive power in the account of the royal preacher, whose words were heard nearly 3000 years ago. "Because the preacher was wise, he still taught the people knowledge," (he did not abandon this work of preaching for any new and so-called more powerful machinery); "yea, he gave good heed, and *sought out*, and set in order many proverbs. The preacher sought to find out acceptable words;"—*words of delight*, as the margin reads it. The preacher was not content with an off-hand, unpremeditated, and bald statement of truth. He would wing the arrow of his utterance with some proverbial saying. "No man of fashion," says Lord Chesterfield, "ever uses a proverb." But the preacher of old was wiser than Lord Chesterfield; and the greatest of all preachers, our adorable LORD himself, in His words of Divine wisdom, not only quotes, but also makes proverbs for the use of all time. With such examples before us, we shall not be content with a bare statement of the gospel, however faithful and true, if with a little pains we can carry it home more swiftly to the ears and perchance to the hearts of our audience by some *acceptable* words, illustration, interrogation, adornment, or quotation; which though but as dry sticks and withered leaves without the gospel, may be to the gospel message, (to quote a Chinese proverb) "as green leaves round the lotus flower." And I imagine that St. Paul's strong and solemn renunciation of "enticing (or persuasible) words of man's wisdom," refers rather to the subject than to the surroundings of preaching. Preaching without JESUS CHRIST and HIM crucified, as the subject and ever recurring theme, is foolish and powerless; but with such a theme, let every power of imagination, all fluency of utterance, every facility of expression, every gift of eloquence, be enlisted and employed. Yet must we never forget, to quote the words of another,* that the "*finis eloquentiæ* in preaching is a moral, not an artistic one,"—that the Christian preacher, as Professor Blunt reminds us, "is bound to lay himself out to put down sin, and save a brother's soul;" or in the words of Augustine, that "the eloquent preacher may delight in multiplying the meshes of rhetorical argument and illustration; but that he has no right to weave that net, and will have no solid success in weaving it, without the distinct and constant recognition of its being but a means wherewithal to catch men." "These ought ye to have done,"—the gospel message is all essential,—"*and not to leave the other undone*;"—despise not special artistic equipment. "Everything comes of holiness," he says again, "not eloquence; of humility, not oratory; of deeds, not words." But yet, lest any should imagine Christian oratory to be a contradiction in terms, he says,—"*Shall the adversaries of the faith be able to state what is untrue with brevity, clearness and plausibility, while we give so poor an account of the truth, that it makes people weary to listen to it,*"

* *Christian Oratory in the First Five Centuries.* Hulsean Prize Essay, by H. M. Moule.

prevents them from gaining any insight into its real meaning, and leaves them disinclined to believe it."

With these introductory remarks I pass on to the more immediate consideration of my subject.

I must premise that in my own mind, when I suggested this subject for consideration, it was meant to be confined within very narrow limits. My idea was not to discuss the best form of an address to a select, but rather to a promiscuous audience. As the Chinese preacher whose words I quoted just now remarks,— "If you meet with rude peasantry, you must adapt your discourse to their capacity; if you meet with persons of education, you must raise your standard accordingly."

Such subjects may possibly be touched upon in the discussion presently, but such were not originally contemplated by me. Neither shall I attempt to notice the ways in which, from casual sights or sounds, the springing rice, or the golden ears ripe for the sickle, the falling rain, or setting sun, or fanning breeze, a boat pushing off, a child at play, a man collecting debts and such like, or from a casual remark, a rude or civil question, a cavil or earnest inquiry, we may after long practise, and with diligent and close attention to native preaching, very frequently find some fulcrum for our lever, some nail on which to hang our discourse.

My view of the difficulties of an address, contemplated rather such scenes as we are all more or less familiar with; namely an audience large or small in the city chapels, or under trees and sheds in the country, of an average character, containing a few educated men, and many uneducated, civil, orderly, curiously scanning you, but provokingly silent, refusing to question or cavil, and waiting in quiet expectation for your utterance. How shall I introduce the subject? How shall I declare my message? How shall I open and how close the door? Shall I use argument, or proclaim fact? Shall I expose error first or declare truth? Shall I strive to convince of sin, or at once lift up the Saviour? Shall I begin with Confucius, or begin with Jesus? Shall I speak long of gods of wood and stone, or lift the mind of my audience without preface to the eternal Jehovah?

I. I propose to examine briefly the lessons which we may learn from apostolic preaching.—II. Yet more briefly to consider what the mediæval evangelists can teach us or suggest.—III. After quoting some remarks of persons on the spot, and with more immediate reference to our special work, I shall endeavour to sum up and methodize the whole subject.

I.—I shall confine my remarks on apostolic examples of preaching, to St. Paul's addresses at Lystra and at Athens. Lystrians and Athenians combined may be taken to represent an average Chinese heathen audience, where barbarism and civilization are so strangely blended; and these two addresses of the apostle blended together, may surely supply us with hints for a model address to a heathen audience. I may remark, however, in passing, that the most unfeigned love and reverence for the Word of God, and the most unwavering belief in the verbal inspiration of Scripture,—the belief in fact that St. Paul in these addresses spoke under the direct inspiration of the Holy Spirit of God, and that these addresses have been recorded for our instruction and guidance,—are not incompatible with the persuasion, that our addresses to the Chinese need not of necessity follow in every line this apostolic model. Neither are we to be branded as altogether unorthodox, if we refuse to consider

these speeches as models of *eloquence*, which is the opinion of both Neander and Milman. "Their very brevity warns us, that they do but indicate the lines of thought and argument, advanced and pressed in obedience to the Holy Spirit of God; of the *manner* in which these arguments were urged, we have in fact no means of judging."* But my subject includes manner and matter as well as outline. I listened once to a lecture delivered in London, in which the lecturer laboured to prove that the preaching of the apostles was essentially Unitarian. He worked out his point cleverly, though dishonestly, explaining away or omitting altogether such passages as were awkward for his argument; and treating the apostle's speeches as complete sermons, instead of as mere outlines of what were in some cases, and notably so in the case of St. Paul's speech on Mars Hill, but fragmentary discourses, broken off when the speaker was just warming to his holy work, by the sneers or shouts of the crowd. Nevertheless we may and must learn much from these addresses for our present purpose. "The discourse of Paul at Athens," says Neander, "is an admirable specimen of his apostolic wisdom and eloquence; we here perceive how the apostle (to use his own language) to the heathen, became a heathen that he might gain the heathen to Christianity."

The following is an analysis of the speech by Conybeare:—"Your altars to unknown gods prove both your desire to worship and your ignorance in worshipping. God dwells not in temples of the Acropolis; nor needs the service of His creatures; man was created capable of knowing God, and ought not to have fallen into the follies of idolatry; even where it was adorned by the art of Phidias.—God has overlooked the past, but now calls the world to prepare for Christ's judgement. Christ's mission is proved by His resurrection." Here the address was abruptly stopped; but we may derive I think at least five important hints for a model address from this brief speech.

1. *First*, "let us be pitiful, let us be courteous;"—more courteous certainly than the translators of the authorized English version have been to St. Paul or to the Athenians. "Too superstitious" seems to be scarcely a fair rendering of St. Paul's word. It ought rather to be translated as Conybeare gives it, "your carefulness in religion;" or as Neander paraphrases it, "an undeniable tending of the mind toward something divine;" or as Canon Norris (a recent and very interesting writer on the Acts) renders it,—"*scrupulously religious*;" and this latter writer points out, that this expression was quoted long ago by Chrysostom in illustration of St. Paul's own precept in Col. iv: 5, 6.—"Walk in wisdom toward them that are without, redeeming the time. Let your speech be alway with grace."* I remember a sermon preached by Chinese lips not far from this city, which followed very closely St. Paul's model; an address too which was blessed to the true conversion, as we trust, of at least one priceless soul. It was delivered in a small temple, to a number of women who were there for worship. The preacher waited courteously till there was a break in the murmur of *o mi do veh*;† and when the women rose and offered tea, he began. "Ladies," he said, "young and venerable, you are indeed very earnest and zealous in your worship of idols;" and so, gently but uncompromisingly, like St. Paul, the preacher went on to speak of the one true object for worship, and of the one only way of approach to a holy God.

* *Key to the Acts*. Norris. † *Lit.* "Eternal Buddha."

2. This point suggests the second lesson to be learnt; namely, that truth may be stated so as silently to rebuke idolatry, instead of depending on a minute denunciation and pitiless exposure of the follies of idolatry by name. The words interpolated by Conybeare in his epitome of St. Paul's speech,—Acropolis, Phidias, &c., were probably passing through the minds of the Athenians as they listened. "The Epicureans again found their atomic theory and the government of chance irresistibly invaded by the assumption of God's providence; and the stoic by the side of this same doctrine, felt uncomfortably convinced that the dogma of inexorable necessity could not stand; whilst he felt scandalized at the thought of his *kyiing-ta*,—his "perfect man" having to sit at the feet of Christ, side by side with the veriest outcast of society."*

3. I would notice as suggested by St. Paul's address, the Bible sanction for the employment of quotations from profane authors, and the great value of such in our addresses to the Chinese. The poet Aratus, from whom St. Paul quotes,—a native of St. Paul's own province, was so celebrated for his astronomical poems, that Ovid declares his fame will live as long as the sun and moon endure:—*Cum sole et lune semper Aratus erit* "How little did the Athenian audience imagine (remarks Howson, from whose notes I draw this information,) that the poet's immortality would really be owing to the quotation made by the despised provincial who addressed them?" Now I know no really valid objection to the use of Chinese classical sayings save this one, that by weaving their words into our discourses, if those discourses are blessed to the salvation of immortal souls, we shall perchance make Confucius and Mencius immortal! But surely they deserve immortality as much as Aratus; and the possibility of such being the result, as it did not terrify St. Paul, need not terrify us. I cannot but look upon the aphorisms of such deep meaning and significance, scattered up and down the classics, as a providential help in our work which must not be thrown away. For what is the gospel designed to meet? It clashes with pride no doubt, and sternly opposes sin of every kind; but it is expressly designed to soothe the deeper woes of man, and to satisfy his higher aspirations. *Fecisti nos ad Te; et inquietum est cor nostrum donec requiescat in Te*. "Thou hast made us for Thyself; and man's heart is restless till it rests in Thee." Now this restlessness, these despairing sighs, and earnest though almost hopeless hopes, do express themselves very distinctly sometimes in the Chinese classics, and in the proverbial sayings of the people; and an apt quotation of this kind will go often much further than elaborate argument. We have no Old Testament Scriptures to appeal to, as had St. Paul at Antioch and Iconium; we cannot heal the cripple of Lystra with a word; but we have the one advantage which St. Paul had at Athens, the possibility of appealing to Chinese poets and prose writers, not in attestation of the gospel, but in corroboration of the need of a remedy for the ruin of the human race.

4. We cannot perform miracles, I observed. I think it more scriptural to say,—"we do not perform miracles." Under present circumstances, whether it be that the age of miracles has indeed quite gone by, or that the age of strong triumphant faith has passed for a while, the fact being, that we have not miracles to help us in our work, I think we should make great and constant use of the narratives of miraculous events in the Bible. St. Paul closes his short speech

* *Christian Oratory.*

at Athens with the statement of a great *fact*, the resurrection; and all Bible miracles are *facts*. I know that this is not fashionable modern theology. "Miracles must be eliminated from the Bible narrative, or scientifically explained. Let us have the grand and simple *facts* of our Lord's life on earth set before us." But was not the beginning of that life a great miracle? Were not its closing years crowded with miracles? Was not the reappearing of the Lord of Life from the grave the greatest of all miracles? The Bible is a myth if you must subtract the miracles; it is a great and divine fact with the miracles; and this miraculous element we should, I think, from apostolic example, constantly weave into our addresses. I have again and again seen flagging attention restored by the miracles of the loaves and fishes, of raising the son of the widow of Nain, or of our Lord's own rising from the dead.

5. Then fifthly, though in a model address this should come earlier in order, we should I think make great use of natural theology. At Lystra and at Athens, idolatry is rebuked by the unanswerable appeal "He hath sent us rain from heaven and fruitful seasons." "He giveth to all life, breath, and all things" "We are heaven-born," as the Chinese say, and "Heaven-sustained. Life and death have a law; riches and honour depend on the will of Heaven."

II.—I now turn to notice very briefly, in the second place, how far and with what success these apostolic models have been imitated by their followers.

From the standpoint of modern missions, and judged by our rules for missionary enterprise, the proceedings of some mediæval missionaries seem open to grave censure, and excite sometimes more than suspicion. The monastic system almost universally adopted, the large advantage taken of secular aid,—the modern gun-boat being in those early days represented, and far more effectually by the sword of Clovis and the club and crane of Olaf; the pretensions also, whether true or false, to miraculous powers, the promiscuous immersions of whole armies after conversion of their chief, or thousands of subjects after the baptism of their king, the Swale and the Dnieper being witness; all these features in their work make one pause and ponder, and sometimes smile. But whilst the marvellous self-denial and fiery zeal of these men must put us to shame, we feel on the other hand that the cause of the widespread and lasting influence of their work, must be sought for elsewhere than in kingly aid or miraculous presence, or holy and devoted example. What did they preach? This is the all-important question; and if we would see results in China as widespread as those which Europe witnessed, our Churches perhaps some day,—early or late,—crammed with catechumens coming to the font, or the population of Ningpo and the towns and villages round crowding to the banks of river or canal for baptism, perhaps these old missionaries may teach us some lessons of wisdom.

The sermons of St. Patrick and of St. Boniface, the apostles of Ireland and of Germany, and of Gallus in South Germany, preachers listened to from 1200 to 1400 years ago, are the only ones which I will notice here. So far as we can see, says Maclear in his "History of Mediæval Missions," St. Patrick strove to plant deep the foundations of the Church. Instant in season and out of season, he repaired with his disciples and assistants wherever an opportunity of preaching occurred, collected assemblies in the open air, read the Scriptures, and expounded their contents. To the worshippers of the powers of nature, and especially of the sun, he proclaimed that the great luminary which rules the day, had no self-origination (is not his birthday, as the Chinese say, on the

19th of the 3rd month ?), but was created by one whom Patrick taught them to call "God the Father." He then told them of His only son, Jesus Christ, of His life, death, resurrection, ascension and future judgement. He is the true Sun, He will never wane nor set, nor will any perish who do His will ; but they shall live for ever, even as He liveth for ever, with God the Father Almighty and the Holy Ghost, world without end.

Gallus, when preaching at Constance, on occasion of the elevation of the deacon John to that See, pursued the course of divine teaching in one continuous line, from the origin of the world and the fall of man, down to the mission of the apostles, stating the historical facts, and making each point the text of some moral observations.

In A. D. 724 again, Daniel, Bishop of Winchester, writes to Boniface, who was then in the full tide of success in Thuringia. He gives him much advice as to the form of an address to the people. He deprecates violent or useless declamation against the ancient superstitions, and would rather put such questions from time to time, as would tend to suggest the contradictions which they involved, especially as to the genealogy of the gods. They will admit that their gods had a beginning; Yuh-hwang was born on the 9th of the 1st month. Then inquire who governed and sustained the world before the birth of the gods. Ask then whence, how, and when the first god or goddess was born. Are there more deities being born or to be born? Ask them whether amidst the multitude of powerful deities, there is not danger of failing to discover the *most* powerful and thus offending him? (a danger which the Athenians strove to avoid by their altars to the unknown God, and the people of Ningpo in one sense by Yih-kang even.) Why again, he asks, are these gods worshipped? For present or for future happiness? If the former, in what respect are the heathen happier than the Christians? What again is meant by these sacrifices? If the gods are all-powerful, what advantage do they derive thereby? or, as we should say to the Chinese, with the great sun shining, with forests of fragrant fir trees covering the earth, can God care for a few candles and a bundle of incense? Ask these questions, says this right reverend and most wise prelate, not in the way of taunt or mockery, which will only irritate, but kindly and with gentleness. Then after a while, judiciously compare their superstitions with Christian doctrine. And one point more, he says, you may dwell upon. They say their gods are omnipotent, beneficent and just. How is it then that they spare the Christians, who everywhere are turning their backs on their worship? Tell them what strides Christianity has made in the world; and if they plead that their deities ought to be worshipped elsewhere, remind them that once idols were everywhere worshipped; "we who preach to you, used to worship idols," but that now, by the coming of Christ, the omnipotent Creator, they have been overthrown in the west, and their hour is near in China.

Some of these old addresses would turn almost verbatim into Ningpo colloquial; and it reminds me of what I have read with reference to the rendering of the homilies of Chrysostom into Tamil; an experiment which has been tried with success in Madras.* We may trace at any rate in this post-apostolic preaching, three out of the five points, which I noticed just now, as apparent in the addresses of the apostles; these three being, the importance of courtesy and gentleness of manner; the prominence given to the facts of the

* *Christian Orationary.*

Christian faith; and the importance of natural theology.

III.—I come now to my third and last point, namely, remarks and suggestions made by living preachers. This point I hope to have fully brought out presently, by my brethren the living preachers present. I should like to have ascertained the opinions of all the members of the Conference on this subject before writing my paper; but as that would have been difficult, and would moreover have but anticipated the debate, I determined as the next best plan, to learn the opinions of Chinese preachers. I have received only five replies to my questions instead of ten as I had hoped. Two of these are superficial or beside the mark; the other three enter minutely, and in one case with remarkable thoughtfulness and ability into the subject. There is one point common to all five, namely, the all-importance of prayer before and after preaching. They all also agree with the description of a model orator given by Quintilian,—“he must be a *good* man, skilled in speaking.” One of my three more thoughtful correspondents, has given me a list of twenty important points to be observed in the preparation and delivery of an address; a strange mixture they are of sense and fancy. The first recommends fasting and prayer; the fourteenth suggests medicine as the opener of the door for preaching; and the twentieth reminds the preacher that God is near. Another, in true Chinese style, and with much ability, gives me thirty points, in three divisions of ten. The first ten give suggestions for the preacher’s preparation; the second ten suggest the manner and bearing of the preacher; the third ten deal with the matter and form of his address. The preacher in his study must reflect on whose this doctrine is which he proposes to preach; how grave the responsibility of preaching; what manner of persons ought we to be who preach. The preacher must have a virtuous character, and a certain amount of mental capacity; he must be mighty in the Scriptures, and must have at least some acquaintance with the Chinese classics; his own family must be a Christian model; his manner must be respectful and meek; his temper patient and forbearing; and above all he must be a man of prayer. He starts for his preaching tour; let him walk in the open ways; let there be no mystery and no timidity about him; let his clothing be neat but not showy; let him open his subject gradually; let him avoid bluntness of speech; let him respect the customs of the people, and yield to their prejudices, so far as they are custom and not superstition; let him abjure pride in speaking; let him beware of throwing pearls before swine; let him speak what he has carefully prepared; let him wait for God’s guidance as to place and audience; and let him visit again and again the same places. He opens his mouth; and now let him speak—first of God; the eighteen provinces have their Emperor, each family its head, surely the world has a Divine Ruler and Head also! But God is one 天無二日 民無二皇, *T’een woo urh jik min woo urh huang*.^{*} Then speak of His laws; then comes sin. Speak next of God’s providential mercy, that the goodness of God may lead to repentance. Then relate the Saviour’s life and mighty works. Then speak of the judgement to come,—He the judge. Then tell them of the Holy Spirit who alone can change the heart. Then relate the Saviour’s forgiving love and atoning death, that those who are convicted of sin may not despair; and finally descant on the stupendous nature of this salvation, the privilege of

* “As there is but one sun in the heavens, so the people have but one Emperor.”

hearing it preached, and the awful danger of rejecting it.

Of a deeper and more practical tone is the last paper, from which I will make but a brief extract. "We are but letter-carriers," remarks the writer, "and we must speak strictly according to the tenor of this letter. In all our words, we must ever attempt to hit the mark of Scripture doctrine; and beware of shutting out the gospel by random talk about things not essential." "It is a grave calamity," he remarks again, "that wherever we go to preach, people always exclaim,—'This is the doctrine which exhorts us to be good;' and when the discourse is over they still say,—'This doctrine exhorting us to be good, is good;' No appreciation of *salvation*! Whose fault is this? I think the blame oftentimes rests on the preachers. Of course we mention the Saviour's love and man's sin; and the people are to blame for want of attention; but the mistake lies here, that other matters occupy so prominent a place in the address, that this great and all-important doctrine is hurried over, or pushed into a corner. Remember our Lord's own words:—'I, if I be lifted up, will draw all men unto Me.' Only this doctrine of the Cross will pierce men's hearts; only this doctrine of the Cross will conquer. If you omit this you may utter ten thousand words, you may preach from morning to night, and from year's end to year's end, you may speak all your life long; and all to no purpose."

I had proposed in conclusion to have given a sketch of an address in accordance with the principles and suggestions which I have brought forward. But this would extend the paper to an unreasonable length. I will merely sum up as follows:—

Preparation is most desirable before speaking to a heathen audience; prayer under any circumstances is indispensable. Let us appeal ever to the Book. Let the great facts of the Bible form the staple of our discourse, and the preface to Bible doctrines. Let us put ourselves in speaking, more into the position of our hearers; striving to understand more clearly their mental, moral and religious standpoints. If we must expose the follies of idolatry,—and certainly Isaiah and Jeremiah bid us do so,—let it yet be done with pity and courtesy; and let it be done moreover *correctly*; perhaps the example of Rhenius in South India is worth noticing, who devoted five years to the exclusive study of native systems of idolatry. Let us press every available ally into our service; classical literature, aphorisms, proverbs, the glimmers of light in their ancient philosophy, and the guesses at truth, especially as regards natural theology, in the common talk of the people. And finally, in simple dependence on the Holy Spirit, let us be determined to know nothing among the heathen save Jesus Christ and Him crucified. Let it be our constant aim in each address to

Him first, Him last, Him midst, and without end." "extol

If we should be led to do so in any measure more earnestly and more conscientiously than heretofore, the bringing forward of this subject will not have been in vain; and the rambling and prolix remarks with which I have endeavoured to introduce it, will be the more leniently dealt with by the members of the association.

NOTES CONCERNING THE CHINESE BELIEF OF EVIL AND EVIL SPIRITS.

By REV. F. GALPIN.

THE most superficial reader will scarcely fail to observe, with what repugnance human thought of modern times regards the perplexing religious problem, of all evil existing and centralizing in a person. Poetry and prose volunteer their aid in the discussion of this subject, and tend to favor the idea that there is no devil. Their tendency is to drop the thought of the evil personality, and to establish in exchange, some poetic ideal of unfortunate majesty "confounded though immortal."

What reality is there about the being thus described?—

"Thou shalt be an idea to all souls;
"A monumental melancholy gloom,
"Seen down all ages, whence to mark despair,
"And measure out the distances from good.
"Peradventure, in the after years,—
"When thoughtful men bend low their spacious brows,
"Upon the storm and strife seen everywhere,
"To ruffle their smooth manhood, and break up
"With lurid lights of intermittent hope,
"Their human fear and wrong,—they may discern
"The heart of a lost angel on the earth."

Chinese literature, by its reticence, does not encourage the idea of all evil arising from one common root; therefore we need not be surprised, when it is affirmed that the creed of China does not embrace the belief in the Devil as revealed in the Bible. Confucianism, the religion attested by the highest authority in China, and the orthodox belief of the empire, starting with its ideal virtuous man, asserts throughout that the force and current of human nature is towards the good. Having set up this favored image of human goodness, it has employed and exhausted its entire power and talent for the defence. To us it is obvious how inadequate and short-reaching, were the Sage's views of evil. Its dread potency and momentous issues are not at all realized. Where evil existed, it was the result of neglect, a mere accident, which might be remedied with ease. In this system there is not even the acknowledgment of an evil principle; it knows nothing of an extra-human influence to evil; and has no recognition of a superhuman evil personality. Neither can we expect to find in it references to the personal existence of evil; nor should we express surprise at its absence, when we remember its leading views of human goodness. The *existence* of evil being overlooked by Confucianism, how could it treat of its origin or mode of influence? Even the heterodox of this school, who asserted the extreme doctrine, that all human nature was evil, had not any reason to offer *how* man became evil. So that whatever difference of view may exist regarding the Confucian belief of God, there is but room for one opinion concerning its teaching about the Devil. It has none. The summary treatment of this subject when indefinitely alluded to in the Confucian writings, do but confirm this view. Hence the orthodox religion of China is inconsistent with its own annals; which present the strange phenomenon of fruit without a tree, effect without cause. The national records speak of wicked emperors, evil omens, and evil days, but present no adequate cause.

Buddhism has no satisfactory teaching upon this question, because it seems to have failed in its researches after the cause of suffering. This system

teaches that all sentient existence is a misfortune and an evil. Its classical and popular literature does speak of certain 惡鬼 *Ngō kwei*,* but these are cruel demons, who produce physical suffering rather than moral injury. This creed contains certain abstractions, which are sometimes invested with the attribute of personality, and called the six thieves; they are described as colour, sound, fragrance, taste, touch and issue, or, as the Scriptures say, "the things which come out of the man." These, which include all the qualities of life, seem to be the nearest approach to evil embodied; but they err, because they represent all life to be an embodied existence of evil.

Taoism, with all its faults, is more definite in its teachings upon this question, than either of the systems referred to above. The biblical idea of the Evil One is a being who "tempts, tortures and destroys." I think we have this idea shadowed in the books of Taoism. The first witness I call into court is the Chinese character 魔 *Mo*. Under this character in K'anghi's Dictionary, it is recorded that the ancients had written *mo* with the radical for "stone," which gave it the meaning of, first "a mill," "to grind," and then "to examine" or test; but, the same authority informs us, the emperor 武 *Wu* of the Leang dynasty changed the radical from "stone" to "demon." This royal devotee who reigned in the sixth century of our era, gave to *mo* the new idea of the demon who grinds or tests, or as we would say, the Devil. After the change we meet with many sentences confirming this meaning of the word, thus, 慾魔 *Yuh mo* "demon of lust"; 魔入其心 *Mo jih ké sin* "the demon entered his heart"†

* *Lit.* "Evil spirits."

† A question of some interest is opened up here, on which we are constrained to dissent from the views set forth by the author. He tells us correctly, on the authority of the K'ang he Dictionary, that the character 魔 *Mo* was introduced by the emperor Woo of the Leang dynasty, who reigned from 502 to 549. Now we know that this emperor was zealously attached to the Buddhist faith; and it is recorded that on his return one evening from a Buddhist temple, where he had just completed a monthly session of exposition of the Buddhist Scriptures a pagoda was burnt down, upon which he exclaimed that it was the work of a *Mo*. We do not find the character in any work prior to this period, which goes far to corroborate the above statement. The authority from which the editors of K'ang-he quote, says that the emperor Woo formed the character, by changing the element 石 *shih* "a stone" in the character 磨 *Mo*, to 鬼 *kwei* "a demon." But had the character 磨 *Mo* anything of the meaning of "devil" or "evil spirit?" We cannot find that it had. According to the 說文 *Shuo-wên*, a dictionary completed about the year A.D. 100, 磨 was an abbreviated form of 礪, and merely signified "a stone grinding-mill." In the 7th Book of the 一切經音義 *Yih ts'zē king yin e*, it is stated that 磨羅 *Mo-lō* (old sound *Ma-ra*) was the transcript of the Sanscrit word *Māra*, which is defined by Dr. Yates, in his Sanscrit Dictionary as "Death; killing; obstruction; thorn-apple; *Kama*, &c." This is the name of one of the orders in the Buddhist theocracy, and the word is explained as meaning "Murderer; destroyer of intellectual life, &c." One of the definitions given is 波卑夜 *Papiyan*, the name of the Arch-enemy of Buddha, who endeavoured to obstruct him in his determination to sacrifice himself for the good of the universe. Much information on this subject may be found in the writings of Klaproth, Burnouf, Edkins, Eitel and others; from all which it appears that 魔 *Mo* was a modification of the phonetic 磨 *Ma* in *Māra*, peculiarly Buddhist in its origin; and was afterwards appropriated by the Taoists, consistently with their practice of adopting wholesale the rites, practices and rituals of the Buddhists. Judging from the Nestorian tablet at Se-gan, it is probable the Christians had adopted the word in the sense of the "Devil" during the T'ang dynasty; but it does not appear that 魔鬼 *Mo kwei* the term now in general use among Christians with the same meaning, was adopted till the advent of the Jesuit Missionaries, late in the Ming dynasty; nor is it now understood by the natives, unless they have learnt it directly or indirectly from a Christian source.—*Ed.*

The hostility between man and the untamed beast of the woods, is used as an illustration of evil. One writer declares that from the time of 盤古 *Pwan-ko*,† to the days of the 三皇 *San hwang*,‡ man dwelt in peace with the wild creatures of the forest. This writer uses the term 豺狼 *tsae-lang* or "wolf," as an appellation for the evil beings who are hostile to man; and adds that the true mode of demon expulsion is the cultivation of personal virtue, which excellency was the magic sword of the ancients. The good man, although beset by a thousand 魔 *mo* is unchangeable. There is also recorded a remarkable case of sevenfold temptation, by which a faithful disciple was tested by his master before admittance to the sect, the first step of which, consisted in exposure at his master's door for forty days, subject to much privation and cruel ridicule. But I must not go into further detail on this point.

If the idea of a "demon that tests" ever lived in Taoism, it must have been a potent agent for good. It is certainly dead now, and later belief and modern literature almost ignore it. If I have adduced a few ideas that confirm the teaching of the Bible concerning the existence of the Evil One even, these are but the slightest corroborations, which may help us a little in our teaching upon this subject. The great question of, how sin originated, and, is there an extra-human Evil One, who was "a murderer from the beginning," a fountain of sin who brought "death to all mankind, and all our woes," the Devil? is still untouched. The Chinese know not. From this dread truth they are blinded by the god of this world; whose dominion is never more secure than when man is unconscious of his existence and power.

If the Chinese know but little of the Devil, they are not behind other heathen nations in their "doctrines of demons." The 鬼 *kwei* of the Chinese resembles the demon of Western systems of religion. They are the souls of departed men. K'enghi's dictionary explains the character, as "that which reverts to the spirit world upon man's departure."

But although the *kwei* have departed from this life, they are still the subjects of human passions, and are not freed from the cares and troubles which beset men in the flesh; and further, the same objects which secured their affection in this world, possesses much attraction to them in their state of matter-spirit existence. Their life is not absolutely disconnected from their departed state; their relation to it resembles the connection between shadow and substance; although the shadow often claims for its own, that which should belong to the substance. So much do the *kwei* trespass upon the rights of living and visible man, that the few short days of human life on earth, are considerably reduced in order to avoid collision with the man invisible. Hence, a calendar of high authority in China, affixes a prohibitory remark against several days in each year, saying, "these days must not be used by living man."

The demons of the Chinese are very numerous. Other nations have classified them, speaking of demons celestial, aerial, terrestrial, aquatic, &c., &c. If the Chinese were to attempt the enumeration of kinds, their number would be legion. We may truly say of them, "Proteus for shape and mocking-bird for tongue." They soar in the starry regions above, and penetrate the darkest abyss below; they labor in the patient ox, they grovel in the swine, and they glare through the fire-lit eyes of the untamed tiger. They travel with the swift

† The first man.

‡ The Three Sovereigns.—Fabulous period.

and destructive storm, they scatter the seeds of the wasting pestilence, and vomit the lightning which arrests its victim with the fatal stroke. Every uncommon event, or unnatural death, is the work of the *kwei*. If the unwatched playing child fall down a well, if an unfortunate man be drowned, or a ship be wrecked, these and similar accidents are attributed to the agency of aquatic demons. Should an ill-natured rooster flutter his wings and run at an unprotected child, should a bridge break and cause death; such events are most absurdly attributed to the same cause. Hence the calendar forewarns its readers to be provided with the necessary charms against these 關 *kwan* or "crises." The *kwei* are, in the majority evil; hence the character 兇者 *chay*, (*lit.*, those who are *kwei*) means evil. But the individual character of each *kwei* depends mainly upon its history in the visible world. Take an instance or two. A suicide effects self-destruction by hanging, opium-eating, or drowning; the first will be a hanging demon, destined to writhe with the agonies of the rope, until he shall prevail upon some unfortunate, tired of life, to repeat the awful tragedy, whereby, he having procured a substitute, is allowed to escape from his state of suspension, and possesses a chance to live in the visible world again. But this horrid picture is tolerable, when compared with Dante's delineation of the suicide's hell:—

"When departs

"The fierce soul from the body, by itself,
 "Thence torn asunder, to the seventh gulf;
 "By Minos doom'd, into the wood it falls,
 "No place assigned, but wheresoever chance
 "Hurls it; there sprouting, as a grain of spelt.
 "It rises to a sapling, growing thence
 "A savage plant. The harpies, on its leaves
 "Then feeding, cause both pain, and for the pain
 "A vent to grief. We, as the rest, shall come
 "For our own spoils, yet not so that with them
 "We may again be clad; for what a man
 "Takes from himself, it is not just he have.
 "Here we perforce shall drag them; and throughout.
 "The dismal glade our bodies shall be hung,
 "Each on the wild thorn of his wretched shade."

To the fanciful mind of the Chinese, a numberless host of invisible beings are about him; they travel in the air, or may be concealed in every corner; they meet living man at every point, being more or less related to him, and depending upon him for a supply of every want. To meet this imaginary demand, hosts of tailors, furniture-makers, boat-builders, and money-coiners daily ply their busy hands; affording proof that the Chinese in their worship and service of demons are truly "their whole life subject to bondage." For though exacting so much from living man, they are but his enemies, and man must in the end irrevocably fall a victim to his invisible foe, who is the cause of human death, according to the proverb,—“If there were no demons, man would not die.” But the demons do exist, and when man has passed all other crises, there still awaits for him a contact with the pale-faced 無常 *Woo-chang*, hell's arresting officer, a term which means “impermanence,” and an abstraction of Buddhism, which in later times has been created into a personality.

After this discursive general statement, I will notice a few particular modes by which demons are said to afflict man. Residents in China have heard of the 五通 *Woo-tung*, or as the French would say, “the five communists.” I have not been able to elucidate satisfactorily the origin of this term. It

now belongs to Taoism, the votaries of which sometimes call these mysterious ones 五通仙 *Woo-tung-seen* or "the five communistic genii," but I strongly suspect the term is originally to be found in Buddhism, in which system we meet with the 五通 *Woo-tung* and the 六通 *Luh-tung*, which are perspicacious senses, or according to Dr. Eitel, "supernatural talents." However, Taoistic literature denies any connection with these latter, avowing that the *Woo-tung* of Buddhism are without life or death (i.e. without personality), whereas their *Woo-tung* are immortal.

These five communists are paid to haunt the houses of those to whom they are sent, and their presence is indicated by various mysterious occurrences. Domestic articles, and other valuables belonging to the house, disappear in a most unaccountable manner: and by the same mysterious means many articles make their appearance. If we were to credit gossip, we should believe that the gifts brought are often as prolific as the movements of the donors are strange. But the presence of these invisible ones is also made known by unconsuming flames of fire issuing from the house pillars or rafters, which fire is accredited by the steady testimony of declared eye-witnesses. The *Woo-tung* in besetting a house, usually take possession of the body of one of its inmates; and it is the common opinion that they cannot be easily resisted or exorcised; being too powerful to be expelled, they must be propitiated and supplicated. It is said that they are partial to eggs and *sam shoo*, which, when offered, mysteriously disappears.

To the curious, houses may be pointed out where these demons have indicated their presence in the performance of many strange acts. These legends of house-haunting are certainly different to our western ghost stories, and may repay the labor of a careful investigation. Gossip also says, that there is a class of thieves, who being in league with these demons, exert their magic arts in the extraction of money and other valuables.

Another visitation is demoniacal disease, generally called, 邪病, *Seay-ping*. A Chinese work of high authority gives, as one meaning for the character, 邪鬼病, *Seay kwei ping*, or "demoniacal disease." Whether demoniacal possession be an actual occurrence, or a superstitious speculation, is a question I will attempt to answer at the close of my remarks. Occidental and oriental nations, Egyptians, Jews, Greeks and Chinese, have regarded this possession as a fact. The Egyptians professed to cure such diseases by incantations. Josephus says,—“Demons are no other than the spirits of the wicked that enter into men and kill them, unless they can obtain some help against them;” and an early Christian authority testifies that “Those persons who are seized and thrown down by the souls of the deceased, are such as all men agree in calling demoniacs or mad.”

These remarks are supported by the Chinese belief of demoniacal disease. The last quotation closely resembles the Chinese statement of a species of this disease named 魃, *choo* (which character represents a “soul of the deceased” arriving).

The reason assigned for this peculiar affliction is, that the afflicted have either neglected their duty to, or trespassed against, the attacking demons. The books explain the visitation, by saying that it is the duty of living man to present offerings with due regularity to the demons; when neglected, the calamitous visitation follows; if the neglected rites are afterwards performed in full, deliverance may be expected. But this doctrine has been doubted by

some. Confucius, so unlike his modern disciples, was not superstitious, and doubted the efficacy of the rites of incantation, declining their aid when personally afflicted. Some of the cases of demoniacal disease occurring in Ningpo are very remarkable, and not less remarkable are the means used and the alleged rapidity of recovery. A robust person is suddenly attacked with violent disease, his speech is wild, and, as the historian says of another nation, "the patient is silent, the demon returns the answer to the question," so in China, the spirit in possession utters strange statements regarding the invisible world, and the afflicted man obtains no relief until incantations are performed. In some cases, relief and recovery are unaccountably speedy; but I have heard of other victims who lingered in indescribable misery for months, a prey to horrid emotions, and in constant fear of destruction, demanding the presence of members of the family day and night; and, with the return of darkness, a discharge of crackers to intimidate the attacking demon. Such cases usually terminate in the death of the patient. I will notice briefly some of the modes of exorcism and deliverance.

The effort to obtain protection from demons begins with the life. Infants are not exempted from their attacks; they therefore wear a charm made of silken cord or silver wire, which is put on the neck in infancy, and is not removed until all the crises or *kuan* are passed, at the age of sixteen years, or in some cases, later. With the same desire of protection, pictures of the door gods are pasted outside the dwelling-house, sprigs of willow are suspended over the door in spring, and flag-leaf in autumn. But when all these protective means fail, and the visitation has entered the house, there is a demand for the sorcery of a corrupted Taoism. Ancient Taoism sought to expel the corrupt and diabolical, with the sword of virtue, but modernized, it boasts of many remedies, such as heaven's good axe, the magic cup, magic water, genii pills, and a long list of other juggleries, that put the most notorious quack doctor into the shade. Like a more modern religious imposture, it has its magic pictures, which are a sure guarantee against the entrance of evil spirits. The most efficacious is said to be a portrait of 鍾馗 Chung-kw'ei, a famous Taoist and scholar of the Leang dynasty, who being a man of perfect uprightness, and a stranger to fear, attacked and drove from the palace of his royal master all the evil spirits, as a work of gratitude in return for certain favors received. With a distorted fiend-like figure of this bold devotee, the possessors are free from all invisible intruders. Thus we have the proverb,—"Chung-kw'ei suspended at the front door, Tseang the heavenly teacher hung at the back door, no demon whomsoever can enter the gate;" which is applied to the niggardly and inhospitable, or to persons who avoid social intercourse.

The Tseang family of astrologers, who reside in Keang-se, are reputed to issue a most efficacious and powerful charm, which invariably exorcises the malignant spirits. A journey to Keang-se direct, or a petition sent per Taoist care, through the city god, will procure the officially-sealed charm with great rapidity, which when received is usually posted over the front door.*

But other means exist, more convenient and within the immediate reach of all. There is the 壯仙 *Tso seen*, a kind of witchcraft, the offspring of Taoism. These witches or wizards (mostly witches), are divided into two classes. First

* For an account of this famous wizard, and a fac-simile of his "charm," see *China Review*, vol. 2, pp.—226. 229.—Ed.

is the witch with a familiar spirit, who professes to call up the departed soul of any relative; second, those who pretend to examine into the cause and character of disease. While a number of the male population of China pretend to doubt the efficacy of these women, they do not forbid their wives and daughters the use of such media; and I do not see how they can, until they discontinue their belief and practice in other departments of sorcery, better suited to the masculine mind.

One of the most remarkable cases that I have heard of is as follows: A tradesman, no more superstitious than most of men, relates that six years ago, his younger brother came home in good health during the early part of the 11th moon, to prepare for his wedding; but the young man suddenly became very sick, vomiting an immense quantity of blood, and his complaint did not yield to medical treatment. The family in their distress applied to a neighboring witch, who, after the usual facial distortion and unearthly groaning, declared that the spirit of the genii Zi of Foochow was present. The witch told the solicitous family, that the young man was hopelessly afflicted, and that the *kwai* in possession would celebrate his wedding on the twenty-fourth day of the moon; implying that he would die at that date. The distracted mother implored the witch to beg for mercy, and ask what means could be used to appease the invading demon; but no hopes were given, and when the mother suggested that the spirit might be propitiated with offerings of food and money, the witch said:—If the young man lives through the 24th day, after that you may offer food and money, adding that if the offerings were presented earlier it would be in vain. As the family were desirous of preserving the life of the afflicted one, they immediately presented a feast, but in vain, for the young man expired on the twenty-fourth day, according to the prediction.

The personal histories of these unnatural creatures, the witches, are not alike. Many follow the black art professionally from youth, being taught by their seniors in the craft. But there are remarkable exceptions to this rule. Without any preparatory teaching, a man or woman of respectable social status, will suddenly fall into a swoon, or shout incoherently and declare that they are possessed by certain spirits. Such cases produce great concern, and excite the credulity of even the proud disciples of Confucius. A notorious case that occurred in Ningpo, resembles the Western spiritualism so wide-spread at the present time.

A young man named 邵成六 Shaou Ching-luh, of poor education, and employed in a porcelain warehouse, his father being dead five years, did, while engaged in the shop duties, fall into a trance, and when speech returned, the spirit of the young man's father controlled and dictated his talk. The father had died with an attack of madness, owing to some monetary difficulties, and these difficulties formed part of the subject of the possessed man's talk. Suspicion and doubt were suggested, because it involved the question of dollars. Hence a number of the deceased man's friends assembled, to test the young man by enquiries concerning early affairs, that occurred before the son was born, and the answers given were so exact and definite, that many people believed that the son had become his father's medium. The young man was removed to his dwelling-house at 湖西 Hoo-see; a spacious room was appropriated as a meeting house, in which an altar was erected, and numbers of scholars and others assembled daily to receive revelations from the spirit. An eye-witness describes the gatherings thus:—"At dusk the curious and

enquiring assembled, and in the dark waited in silence for the spirit to come; very soon the room would be filled with the fragrance of a rare incense, and many would cry 'the *boo-sah* has come.' Then those present prostrated themselves in worship, and proceeded to ask for revelations. A variety of questions would be presented, and usually appropriate answers would be given. Some would enquire concerning *tao*, and the medium, who was almost illiterate, would write answers in the popular form of 對聯 *Tuy-leen** or mottoes, some of which were truly creditable." These written mottoes were highly prized, and many of them were mounted and preserved. I have seen the originals of three sets, one of them may be translated thus:—"The virtuous character opens into flower in the world below; and the life reaps the fruits in the golden paradise above." Offers of money were made to the young medium, who at first refused to accept the gifts, and a company of wealthy men formed a club to do honor to the spirit. One of them built a throne and altar in his house at 江東 Keang-tung, bearing the title of "Heaven's appointed censor;" the living son ascended the seat of deity and was worshipped by the devout. But finally this medium became enriched, the spirit ceased to visit him, and he, casting off the garb of deity, descended to the secular calling of selling rice, but has not succeeded, and to-day he is numbered with the profligates.

This practice of 批乩 *P'ê-ke*, or seeking revelations through a medium, is continued now in many places. At Chinhaï, in a Buddhist monastery, there is such an altar under the auspices of scholars and wealthy men, and many believe the strange reports of these oracular manifestations.

The last custom I notice is the 行會 *Hing-hwuy*, or annual processions, with which many are familiar. The alleged primary object of these processions, is to secure immunity from pestilence and affliction. Demons of various kinds are noticeable here; the demon king, his subjects and his victims, are personified by people who have recovered from a virulent disease. The sufferings of the self-tortured man, who carries heavy pewter lamps fastened by hooks thrust through his arm, is surely a proof of the Chinese belief in living disease-creating demons who afflict whomsoever they will.

How is it that these horrible and sometimes half-ludicrous beliefs are so extensively woven into the gentile mind? The whole may be represented as a black and terrible shadow of evil, cruel, powerful, ubiquitous.

Although I do not deem it obligatory to discuss the question, whether these ideas represent a factual existence, or are they merely an unfounded speculation, yet I will add a few remarks bearing upon the question.

First. The existence of error and evil with an invisible being at its head, the Devil, is very probable in the nature of the case, and, according to revelation a reality.

Second. If truth has many sides, then the phases of error are in number legion; hence we should not be surprised when it is seen in a strange, new or unheard-of manifestation; rather should we expect the forces of evil to be put forth in adaptation to popular belief.

Third. The author of error possesses consummate skill united with great power. "The prince of the power of the air" can therefore develop his kingdom according to the character of any nation. Why may he not then afflict or influence individuals, even in the ways and by the means described by the Chinese?

* Antithetic sentences.

Fourth. We should expect that in those lands where evil has possessed a lengthy and almost unlimited reign, its manifestations will be more prominent, than in those countries where its sway is largely controlled.

Fifth. The testimony of most nations and different religious systems, may be regarded as the evidence of a whole cloud of witnesses, for the reality of demoniacal possession. Whence came this universal idea, if it be not founded on fact?

Sixth. The cases themselves are so stubborn, that it is more difficult to doubt demoniacal influence, than to believe in its reality.

Seventh. The Scriptures and Christ himself confirm the idea of real possession: see Matt. xii: 43, Mark i: 34, and many other passages. What a mystery runs throughout the history of Job. What do we understand by the recorded message of Micaiah to Jehoshaphat, in I Kings, xxii: 19—22?

The history of this subject resembles its controlling agent; it is inscrutable, being hidden beneath the thick shadows of mystery and doubt; but this arises from its very nature, and is not a sufficient reason why we should doubt its reality.

Notices of Recent Publications.

Chinese-English Dictionary of the Vernacular or Spoken Language of Amoy, with the principal variations of the Chang-chew and Chin-chew dialects. By Rev. Carstairs Douglas, M.A., LL.D., Glasg., Missionary of the Presbyterian Church in England. London: Trübner and Co., 67 and 69 Ludgate Hill. 1878.

THE prominent and spontaneous idea suggested by the volume before us, is that of work;—work for the student who would make himself tolerably familiar with its contents;—but especially work already accomplished by the industrious and painstaking author. Something more than a superficial glance, however, is necessary, to enable us adequately to appreciate the latter. The book comes before us in an elegant form, a clearly and carefully printed quarto volume of about 630 pages. The chief object of the author, as he tells us, has been to assist those who are engaged in the work of Christian missions. How much is really implied in such a contribution to the cause, can be best understood by those who have been occupied with kindred labours. In all candour we must say there are not a few to whom this will apply. How many weary hours are spent by missionaries in compiling manuals for their

individual use, which are never intended,—and are destined never—to see the light of publication. Such are seasons of anxiety and careful toil, of which the public knows nothing; and in some respects it is to be regretted perhaps, that for want of publicity, so much work that has been already accomplished by pioneers in the service, has to be commenced *de novo* by their successors.

The modest statement Dr. Douglas gives of the history of his work, will not tend to its depreciation, nor lead people to overlook his own merit in the matter. He says—"The basis of this Dictionary is the manuscript vocabulary prepared by the late Rev. J. Lloyd,* Missionary of the American Presbyterian Church. When I arrived

* Mr. Lloyd reached Macao on October 23, 1844, and removed to Amoy in December, where he remained till his death on December 6th, 1848, four years to a day, from the time of his arrival.

at Amoy in 1855 I copied it for my own use, adding the additional words in Doty's Manual,* and have been constantly enlarging and re-arranging the collection of words and phrases ever since. A few years after copying Lloyd's Vocabulary I collated the manuscript dictionary written by the Rev. Alexander Stronach† of the London Missionary Society. I also at a later date went over all the words in the native dictionaries of the Chang-chew and Chin-chew dialects, and in a native vocabulary which attempts to give the Mandarin words and phrases for the Amoy ones. Of these native works the only really good one is the Chang-chew or rather Chang-poo Dictionary, named the *Sip-ngô-im*,‡ which is the basis of Medhurst's Dictionary.§ When the Amoy Missionaries asked me to prepare for the press the manuscript which I had compiled, the Rev. John Stronach of the London Missionary Society, and the Rev. John Van Nest Talmage, D.D., of the American Reformed Mission, were at the same time appointed to assist me in the revision of it. Mr. Stronach went over the whole from beginning to end, but Dr. Talmage was prevented by other duties from revising more than a few dozen pages. After

* *Anglo-Chinese Manual with Romanized Colloquial in the Amoy Dialect.* The Rev. E. Doty arrived at Batavia in September, 1836, as a missionary of the American Board. After a few years spent in the Straits, chiefly at Singapore and Borneo, he removed to Amoy in the summer of 1844. He left for his second return home about the end of 1864, but died on the voyage.

† Mr. A. Stronach arrived at Penang in the beginning of 1838. After some years, spent for the most part at Singapore, he settled at Amoy about the end of 1847. He retired from China a few years ago, and returned to his native land.

‡ The full title of this work is 雅俗通十五音.

§ *A Dictionary of the Hok-keen Dialect of the Chinese language, according to the Reading and Colloquial Idioms, accompanied by a short historical and statistical account of Hok-keen.*

their revision it was necessary for me to harmonize and recast the whole (with large additions and alterations which never came under their eyes), when writing out the copy for the printer."

From the preceding remarks it appears then, that the work is preëminently the result of missionary zeal; but if the author has been stimulated by the necessities of his colleagues, this has not induced him to give a partial exhibition of the language. On the contrary,—if it be lawful for one who is a stranger to that particular branch of the Chinese language to give an opinion,—the scope of the work seems to fit it to the wants of every class; whether it be that of the merchant, the traveller, the mariner, the interpreter or the general student.

In a recent number of an English magazine of good standing, we have seen the theory mooted, that "pigeon English" is destined to become the established medium of intercommunication with the Chinese; and if we are to be guided by the past, in forming an estimate of the future, we fear the writer's surmise as to prospective possibilities, is something more than a baseless theory. A glance at the history of the bygone will show, that while the language of China has been slowly and steadily adding to its stock of expressions, and gathering accretions from various quarters, till it has reached an almost-unwieldy bulk, the essential complexion has remained unchanged, and the forms of speech are substantially the same as they have been from the earliest time, so far as we have any means of ascertaining. The speech of other nations on the contrary has given way, has been transformed and moulded, or altogether obliterated, by contact with the Chinese. Whether the intruders have come on the peaceful mission of commerce, whether as refugees, as prisoners of war, or as conquerors of the country, in nearly every

instance the alien language has disappeared before that of the Chinese nation. The Anglo-Saxon race, almost proverbially conservative on this point, has come into contact with the equally-conservative Celestials, and it may be curious to watch the result of this collision for supremacy. We see it now in an early phase, in which while there is an apparent concession to the foreigner, the singular transmutation is really in favour of the Chinese. We refer of course to "pigeon English," the idiom and ring of which are Chinese pure and simple, while there is just sufficient resemblance to our mother tongue, to induce us to dignify it with the name it bears. This, the natives are taught to believe is the English language, and is recognized by foreigners of every nationality, as the *lingua franca* of foreign intercourse with China. To what stage of perfection it may attain in future years, it is difficult to predict; but as it now stands, it is a question if there can be a free communication of thought by means of this "miserable jargon" as Dr. Douglas terms it.

The production of works like the one now before us, may help to deliver us from the domination of this transition medium; and enable the foreigner to pass directly from the Queen's English to the native colloquial; which, as the author says, would "tend to remove causes of dispute or bad feeling, and to make intercourse between these nations both pleasant and beneficial." We have already a goodly number of lexicons of the literary and general language of China, but are very ill supplied with colloquial dictionaries. This makes the second now issued for the province of Fuh-keen, and there are one or two also for Canton. Beyond this we have nothing in print in the shape of dictionaries; although there are yet some tens,—we might almost say hundreds,—of dialects unrepresented

in any European language.

Local in their origin, and of immediate value to those who come in contact with the natives, these works have a far higher than a mere local value. It is from such repositories alone that the comparative philologist can safely gather materials for his science; and it is no doubt the want of these that has left such a haze on the minds of European scholars of the highest standing, in their treatment of Chinese linguistics.

In the Introduction to the present work, the author has given a series of technical directions and elucidations, indicating a familiarity with the details and a thoroughness, that could only come from one who is master of his subject. As he has anticipated, we do feel the want of the Chinese character through the book; but it is some compensation to know that that want is likely to be supplied to some extent by himself in a Sequel, to appear in due time. Meanwhile we have the notable fact that for a quarter or a third part of the words of the colloquial, no corresponding Chinese characters are known. The romanizing of Chinese words has been a fruitful source of perplexity and confusion from the beginning. Much thought has been spent in devising various methods; and a slight inspection of some of the earliest productions in this dialect, will shew that Dr. D. has succeeded in vastly simplifying the appearance of the page. Where the seven tones of the Amoy dialect have to be distinguished, besides accentuation, probably little farther improvement can be looked for in the way of simplicity. With the use of the dieresis, two vowels of strange form, a hyphen, a superior " and five accents, every sound in the language is provided for. The use of *h* for the aspirate strikes us as a little eccentric in some cases. We should have preferred *p'* and *t'* to *ph* and *th*; but it fell in with the author's plan of dispensing as far as

possible with diacritic marks to write them in the latter form; and it must be admitted that when the system of orthography is once understood, it matters little to the student which method is adopted.

We hail the appearance of this first

dictionary of the Amoy colloquial (we crave the author's pardon for having called it a dialect); and it is not from any dissatisfaction with the present, that we hope Dr. Douglas may soon be called to issue a second edition.

1. 電報書籍 *Teen paou shoo tsesh.* "Table for transmitting Chinese despatches by telegraph, containing all characters employed in official, commercial, or private correspondence of China, and their translation in numbers." Drawn up by S. A. Viguier, Esquire, Divisional Inspector, Marine Department. Shanghai, 1871.
2. 電報新書 *Teen paou sin shoo.* 1872.
3. 博物通書 *Po wuh t'ung shoo.* 1851.
4. *On the Telegraphic transmission of the Chinese characters.* By Le Cte. d'Escayrac de Lauture, Fellow of the Geo. S. and As. S. of France, K. Comr. of the Legion d'honneur. May, 1862.

THE great merit of Mr. Viguier's Table is the very simple and natural method by which he has been able to accomplish a grand result. The establishment of an easy, speedy and secret medium of communication between the natives of this empire, though separated by the whole length of the land, is surely entitled to be thus qualified.

The electric telegraph is one of the most remarkable inventions of the age we live in; and there are few enterprises can exceed the grandeur of the conception of uniting the opposite hemispheres, by means of the submarine cable. Thus bringing into contact the most distant and alien nations, marks an epoch in the progress of civilization; but it is obvious the work is very partially accomplished, so long as the natives of such countries are excluded from the benefits of the institution.

Long before the extension of the international wires to China had taken shape in the minds of the most sanguine, some efforts were made to draw the attention of the Chinese to what was being done in the West. The third work named on our list, which

has been happily translated "The Philosophical Almanac," published by Dr. Macgowan, consists chiefly of an elementary treatise on electricity, with the view of explaining the nature and working of the telegraph. To the Dr. seems to belong the credit of first broaching this subject in the language and character of China, and it is a significant fact, that the term there used 電氣 *Teen-k'e* has since become the established equivalent for "electricity." What shifts earlier scholars were driven to, may be inferred from the translation of the same word, given in Medhurst's English and Chinese Dictionary as 琥珀磨玻璃發火之法 *Hóo pih mó pó lá fǎ hò che fǎ*, perhaps etymologically the more correct, but in practice intolerable.* While we willingly accord the

* In the 遠西奇器述 *Yuen se k'e k'e shuh*, a Japanese book published in 1854, "electricity" is expressed by the characters 越歷的爾. We cannot give the Japanese pronunciation of this, but according to Medhurst's orthography, a Chinese would read it *Yue-leih-teih-urh*. In Horigoshi's "English Japanese Dictionary," the word is

palm of precedence to Dr. Macgowan, we are not prepared to endorse his suggestion of spelling out on a dial-plate every Chinese character stroke by stroke. Were such a process possible, it would require on an average, sixteen signals for every character. Nor is his proposal to represent the sounds by means of the Manchu character, much better. In this article, he speaks of the probability of a connecting line across the English Channel, and hints at the possibility of England and America being some day put in communication by the same means. Before the year had passed, the cable was at work between England and France, and not many years had elapsed ere the longer line had become a *fait accompli*.

Two or three years later, the subject was again brought before the Chinese by Dr. Hobson, in his book on Natural Philosophy, the 博物新編 *Po wuk sin peen*, in which he proposes to spell every Chinese word by means of an initial and final. It is obvious this too would have been a source of unending equivokes.

The brochure of the Count d'Escayrac de Lauture, fourth in our list, exposes a system on quite a different basis. With a somewhat complicated arrangement of Tables including all the necessary characters, he lays down the most remarkable system of interpretation, by which any foreigner may read and write Chinese at sight. He says:—"It is evident that nothing is easier than to pass, by the aid of so simple a process, from a character to its signaletic translation, or, *vice versa*, from a signal to the character which it repre-

given エラトリシテ井 *Ye-ra-to-ri-shi-te-i*, while Dr. Hepburn in his "Japanese and English Dictionary," gives *Yerekiter*; all these being presumably attempts to transfer the sound of the European word. Verily if that is the best they can do, it is no wonder they should abandon the native language in favour of the European.

sents." Again:—"In order to send off a despatch which a Chinese can understand, it will be sufficient to know how the Chinese construe their phrases, and to transmit in the same order the signals corresponding to the words inscribed on the table; words which, to facilitate the task of looking them out, might be grouped alphabetically, or according to the orders of ideas with their telegraphic signals, in front in a vocabulary of three or four pages. By the aid of a translated table, and of a signaletic vocabulary drawn up in his own language, and preceded by a short exposition of the syntax and grammar so simple of the Chinese; that is, of the indication of a small number of adverbs, or of prepositions which for the Chinese replace all our grammatical forms, any European might then enter into communication with a people whose language moreover he neither reads nor speaks." We must leave our readers to form their own opinions as to the Count's invention. He gives as an example of a sentence written out by his code, 2,23443. 2,23433. 2,44442. 2,12. 2,3441. Of this he says the table will give the following translation:—*I, me, next, day, no, not, go*. His method of notation is strongly suggestive of the Universal Language invented by Bishop Wilkins, a learned man, who among other improvements invented an apparatus to enable people to fly. As an example of the advantage of his philosophical language, the good Bishop proposes to write, instead of the word *Goat*, the symbols—Be. II. 2. A. the interpretation of which is that—"Be. means the genus BEAST, II. signifies the second difference, 2. is the second Species, and A. implies that it is joined as an Affinis to the Species."

Very far removed from such vagaries is the common-sense practical table of Mr. Viguiet, now extensively used we understand by the Chinese, and only

intended for their use among themselves. A list of 6900 characters,—including a few blank spaces left for interpolations,—supplies almost every character that will be needed for such a purpose. Each of these is represented by four cyphers, from 0001 upwards, a method which apparently leaves little room for improvement; either as to the facility of transmission, or the readiness with which any character may be selected. In the first publication, *Teen paou shoo tseih*, the numbers are all given in the Arabic character, and the preliminary directions in Chinese, English and French. The *Teen paou sin shoo*, published a year later, gives the whole in the Chinese character, in a

convenient form. In addition to the original table however, Mr. Viguier has there added an artifice for *secret cyphering*, of the use of which he gives several examples. The simplicity of the process can scarcely be surpassed, consisting merely of the addition or subtraction of any number of four figures to or from the original number. The secret number being known to the correspondent, the original process of addition or subtraction must of course be reversed, and the outcome will be the character required. Such is the easy appliance by which the Chinese are placed in possession of all the advantages of modern telegraphy.

The China Review: or, Notes and Queries on the Far East. Published every two months. Edited by N. B. Dennys, M. R. A. S. & M. N. C. B. R. A. S. Hongkong: "China Mail" office, No. 2, Wyndham Street.

It was a happy coincidence, that the active founder and editor of "Notes and Queries on China and Japan" should have returned to China, just about the time of the temporary collapse of the "Chinese Recorder." Whether the latter fact may have in any way influenced his action, it is probable at least, that the existence of the latter periodical, and more especially "Notes and Queries," had to some extent created an appetite which such a publication as the "China Review" was eminently fitted to gratify. The long and able series of articles that have appeared during the period of nearly two years since its commencement, are conclusive as to the want of such a

serial, and we cheerfully congratulate the editor on the success he has attained. Where so many articles of interest and ability crowd its pages, it may seem almost invidious to make a selection; or we would direct attention to Mr. Chalmers' essays on Taoism and Han Wun-kung, Mr. Lister's papers on Chinese Romance and Poetry, Mr. Bowra's extracts from his unpublished History of Kwang-tung, some original articles on the history of Macao, &c., &c., but we feel it necessary to restrain our pen. Wishing the Review ever-increasing success, we look forward from month to month with satisfaction for its appearance.

A Chinese and English Pocket Dictionary. By G. C. Stent, M. N. C. B. R. A. S. Author of "Chinese and English Vocabulary," "Chinese Lyrics," "Chinese Legends," "The Jade Chaplet," etc., etc. Shanghai: Kelly & Co., 1a. Canton Road. Hongkong: Lane, Crawford, & Co., 1874.

Two years ago, Mr. Stent's Chinese and English Vocabulary was noticed in our pages, and we now draw the at-

tention of our readers to another work in the same class by our hard-working fellow-resident. The two

publications differ in their character and scope, but both find a place in the requirements of the time. The former was an aid to the acquirement of the Peking dialect; — the present is an introduction to the study of the written character. The former was composed in great part of polysyllabic groups; — the present is confined to a list of single characters. The former was arranged seriatim according to the English alphabet; — the present is arranged in 214 sections, under the Chinese series of radicals, while the components of each section are arranged alphabetically. It is

scarcely necessary to say that the present work is very much less comprehensive than the previous one; being in fact the combination of the two indexes in the former, with more extended meanings appended to many of the characters. The list is a very useful one of well-selected characters, and while we are far from recommending any one who is occupied with mission work among the Chinese, to rest content with that as the goal of his attainments, we commend it to all missionaries, whatever dialect they may be occupied with, as a most convenient manual for the pocket.

We have to apologize for an anachronism on the 2nd page of this number; which if we cannot justify, we can say a word or two in explanation. After preliminary arrangements had been made for recommencing the journal, we were induced by the numerous promises of literary support, to antedate the first number; that so the volume of six numbers might be completed within the current year. That we shall be able to accomplish that feat we doubt not; but we must inform our supporters that we are acting on faith. We have not at present sufficient matter for a second number, and while we take the opportunity of thanking our friends, who have readily assisted us to issue the first, we beg to remind those who are prepared to contribute, that our pages are now at their service. We shall be very glad to receive missionary intelligence from any quarter; and if our present issue is rather bare in that respect, it is due to the fact that nothing has been forwarded for insertion. We trust it is not a fair specimen of what future numbers will be, when the fact of our existence is made generally known.

ERRATA.

Page 7. Foot note, for Romans read Galatians.

— 39. line 25. — Yih-kang-even — Yia-kang-væn.*

* This is a Ningpo expression, used for the worship of vagrant spirits and of all who may have been inadvertently overlooked in the sacrifices.

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